A STUDENTS' HISTORY OF EDUCATIONAL THOUGHT

VOL II

(Education of India)

By

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PREFACE

An account of the educational history of this ancient land of ours, since its origin in the hoary past some where in 2000 B C., compressed within the compass of 224 pages must of necessity be little more than a bare outline and this implies that general statements have sometimes to be made which really call for amplification, modification or explanation But the object for which the book has been written viz its serviceableness to the teachers under training could, no doubt be best achieved by its being as short and concise as possible

This little booklet can also, it is indubitable go to serve another useful purpose At a time when India, aroused from her lethargy due to her bondage extending over a long chain of centuries, is out to forge ahead with an indomitable will to occupy its rightful place in the comity of nations, education has assumed a far greater importance A new educational system to suit the present day needs and requirements is on the anvil A study of the system of education, as prevailed in the different periods of India's past, is sure to be of great avail in coming to grips with the practical educational problems of the day

In view of the number of histories sometimes by abler and more experienced authors in the field, the addition of ono more may as well require justification New histories usually appear either because the discovery of new sources demands the rewriting of old account or because new purposes demand the re-organisation of familiar materials to meet new requirements The present study partakes only of the latter object. The study in no way claims to be exhaustive But all the same it goes to show what the perennial problems of education are and how they have been tackled from time to time This small volume will have served its usefulness, if it leads to a better understanding of the present day educational problems in the context of the problems of a similar nature in the past

At a number of points, the text of this volume has been improved by valuable suggestions by friends and colleagues who have gone through the various portions of the manuscript The author therefore, owes thanks to them all and especially to his revered erstwhile colleague, Dr R L Ahuja, M A, Ph D who has not only been a source of constant inspiration and guidance but also has made solid and valuable contribution in the shape of writing out the chapter on 'Planning for Education'

n conclusion, the author invites suggestions for the improvement of this volume from brother teachers of the subject of History of Educational Thought in other colleges which will be received with gratitude

B T Department, M P Singh
Khalsa College, Amritsar
April, 1956

PREFACE TO THE SECOND EDITION

Emboldened by the reception accorded to this small volume by the students of Educational Thought, another edition of the book is being brought out just after the expiry of one year The author has taken good care to bring all facts and figures about educational progress in the country uptodate Certain chapters relating to some outstanding Indian problems in education have also been added In this renovated form the book, it is sincerely believed, will give even a greater satisfaction to the young teachers in the making for whom it has been specially designed

B T Department M P Singh
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August, 1957

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ANCIENT & MEDIEVAL PERIODS



ANCIENT & MEDIEVAL PERIODS

CHAPTER I

EARLY HINDU EDUCATION

(2000 B C. to 617 A D)

Its antiquity and greatness— India like the ancient Greece with which we aptly made a beginning, while dealing with the great educational thinkers in another volume of this book, can also take a just pride in being the cradle of a great civilization which in its origin is at least as ancient as that of Greece, Egypt, China or Babylonia Egyptian scholars claim a date over 4000 B C for the foundation of the first Egyptian dynasty Assyrians lay claim to their King Saragon I having lived and thrived about 3000 years B C The sacred texts of the Chinese The Four Books and the Five Classics which were in part the work of Confucius (551—478 B C) in part that of his great disciple, Mencius (372—280 B C) and in part that of the later disciples speak volumes of the great antiquity of their civilization The Chinese claim to possess an authentic history commencing somewhere in 2400 B C

It will be no exaggeration to say that India can well lay claim to the same antiquity and even a more hoary past. The Rig vedic hymns are said to have been composed some where before 2000 B C It has been now established beyond the shadow of a doubt that the Aryan invasion of India already found a social system which the invaders did not replace or modify organically Rather trying to place their own system side by side with the pre-existing system of systems, they thought they were conserving the growth of their mind and genius On that score Indian civilization can well lay claim even to a far distant origin

Indian civilization again has stood the onslaught of time well and is still, after the long chain of centuries, alive and kicking Most of her contemporaries have had their day and have become extinct or obsolete But it persists as strong as ever and Pythagoras, Herodotus and Megasthenes are but unimpeachable witnesses of the glory that was once its during, as back as, the three centuries successively, *viz* 6th, 5th and 4th century, before Christ

It is also to be seen that that Indian culture and influence did not remain bound within its boundary She was not cut off from the rest of the world There are indications to show that Indus culture and influence towards Central Asia, the West and the South east, go back to remote times

Diploma ic relations between India and China existed as early as in second century B C A French scholar Polliot has established that documentary evidence existed in China that she sent an ambassador to the Palace of Chola Kings of Tanjore in the second century B C The Central Asian route opened up mainly by the great Kushan Emperor Kanishika became the carrier of the Indian civilisation into Central Asia and the entire area between India and China became studded with Hinduised kingdoms of which the most important was Khotan Similarly colonisation by the Hindus in the South East Asia dates from times immemorial Thailand and Combodia represented a local version of Hindu culture The Kings of Siam are even today crowned by the dynastic name of Ramanand and the coronation ceremony is held at a place called Mount Kailas with the waters of the Sapt-sindhu by Brahman priests But this was not only a one way traffic India was also all the time being enriched by outside influences

The invasion of Alexander had brought the Hindus into contact with Greek civilisation India was internationalised by the Greek influence From the vague dreams of her forest devotees, she turned to listen to the voice of the merchants and the diplomats from foreign countries Her political ideas changed from the shapeless freedom of what would now be called Tolstoyanism to the masterful organisation and orderly government of the Greek cities Only the Indian horizon was always wider In its conception of 'Chakarwarti kings t cherished the dream of mighty empires rather than of the Greek city states The influence of Yavana ambassadors like Megasthenes (400 B C) was exerted on the highest social circles The Scythians also exercised a far reaching influence, not on the language and literature of the land, but undoubtedly on its art and manners To cut the story short India, since times immemorial had cultural ties with other lands and nations and was partaking of their influence and culture

We know it for certain that it was somewhere in the 4th century B C. that the University of Athens came into existence on the spoils of the various schools and gmynasia which had sprung up during the time succeeding that wherein the great philosopher Plato lived and taught It was due to the support of the Roman Emperor Vespasian (63 72 A D) and Hadrian (117 128 A D) that it developed into a famous centre of education and learning Even during the

heydey of its glory it is said to have had not more than 10 or 12 professors. No doubt their work was supplemented by a large number of assistants and instructors Similarly another ancient University, the one at Alexandria which sprang up as the result of the spread of Greek culture and civilization, also came to flourish under the patronage of Ptolemies (323 B C) It was here that the writings of Aristotle the master of all who know as well as his library were deposited Great good work was done here in so many fields especially in Philosophy and Physics It was here that Archimedes lived and carried on his labours which had immortalised his name It was also at this place that Euclid perfected his Geometry

But coming to our own country we see that Taxila flourished as a great centre of learning long before the much renowned Universities at Alexandria and Athens had seen the light of the day We find Taxila having reached the summit of its glory in the 6th century B C It is said that sixteen branches of learning were taught there in the different schools The renowned Hindu Grammarian Panini (400 B C.), the great Hindu politician Kautilya, the minister of Chandra Gupta and the author of Artha Shastra (300 B C) are said to have been the products of this great university

India also lays claim to and has the proud privilege to boast of an ancient and age long educational system In the words of Dr F W Thomas, "Education is no exotic in India There has been no country where the love of learning had seen so early an origin or has exercised so lasting and powerful an influence From the simple poets of the vedic age to the Bengali philosophers of the present day, there has been an uninterrupted succession of teachers and scholars"

The efficacy of her ancient system is borne home when we come across the great creative genius it gave rise to, the world renowned philosopher sages it produced and the powerful influence it exerted on the schools of thought and learning in other lands Well might the Greeks feel proud of Aristotle (B C 384—322), the pre eminent among the philosophers of all ages for his having evolved out a perfect system of syllogism but India can also be rightly proud of the 'Nayai of Gautama the logician (700 B C) wherein is embodied a perfect system of syllogism If we only compare the dates, we will not miss seeing for ourselves that Gautama lived and thrived long before Aristotle was born

The world renowned Hindu Grammarian Panini (400 B C) who put his rules of Sanskrit Grammar into eight books comprising of nothing less than four thousand aphorisms and about whom Max Muller says that there is no more comprehensive collection and clas si

fication of all the facts of language than we find in Panini's *sutras*, and his able and great critic, Patanjali (200 B C) who wrote Mahabhashya, the world's greatest commentary on grammar were the production of the educational system of the ancient Hindus In later times Aryabhatta (Born 476 A D) who taught the world all about the rotation of the earth on its axis and explained the causes of the eclipse of the sun and the moon and the Hindu mathematicians to whom the world is obliged for its system of numerical notation were also the products of the same system of education Similarly Charak, who was the court physician of King Kanishka (500 A D) and Sasrut (400 A D) who was the last word in medical science had also been educated and trained according to the same system.

In the same way the intellectual and social background of Mahabharata and Ramayana not to speak of the much earlier Rig Veda, *points to a certain standard of education in the ancient Hindu* society who listened to or rather read them and whose life with all its embellishments, is portrayed through them, the syntax of the Sanskrit, the great language of the ancient Hindus in which most of these works are written, its verbology, its proverbs and ideas, all show a degree of physical, spiritual and intellectual well being and elevation which cannot be accounted for but by the presence of some high sort of education

But when we try to look for proof for a system of education, well organised and connected, entailing a consecutive course of several years as we come across today, we simply fail in our endeavour But it is also true beyond the shadow of a doubt that education was held in the highest esteem and was enjoined upon all by the Hindu religious books It was looked upon as a sort of illumination and a sacred duty If we rely upon the Vedas and Upnishadas, a separate period had been set apart in the life for education The period known as 'Brahamcharya, was exclusively meant for it

Its beginning and divisions —So while we are out to make a study of the ancient system of Hindu education whose antiquity and efficacy we have undoubtedly established, we must make a beginning with the Vedic period when the early Aryan settlers had settled themselves along the banks of the Punjab rivers and enlivened by the panorama of the bounteous nature, had already taken to give vent to the profusions their heart through the melodious hymns which comprise the great 'Vedas'

For further division of the History of Education in India one must turn to the history of the country, which like the

European history resolves itself into three divisions—ancient, medieval and modern Ancient history begins, as already stated, about 2000 years B C and extends to about the midddle of the seventh century A D Medieval history embraces the period between the fall of Harsha (647 A D) and the rise of the British power somewhere in the middle of the 18th century, while the modern period commences with the close of the medieval period and extends right upto the present time

As for the ancient period, it has two well marked epochs, the one extending from 2000 B C to 200 B C and the other embrac ing the remaining part of the period In the first epoch we come across a profuse creative activity in the domain of poetry, especially lyric and of the religious works It also saw the highest development in the field of law and philosophy The Vedas, the Brahmanas the Upnishadas and the Sutras are nothing but the surest proofs of the highest pitch of fertility to which the Indian mind had risen It would be no exaggeration to say that some of the solemn sp culations in these works of antiquity were picked up and repeated in the productions of Plato and even Kant The deep and moving ideas set therein ennobled the man and enriched his heritage These caught the fancy of the East and West alike, so that the great Schopenhauer was forced to admit the beauty of thought expressed therein and the spiritual ecstacy it gave rise to in the words "In the whole world there is no study so beneficial and so elevating as that of the Upnishads It has been the solace of my life,—it will be the solace of my death' A far greater eulogy could not have been showered on the great genius of the ancient Hindus who created them

The second epoch of the ancient period begins with 185 B C when the Brahmanical reaction after the Budhist influence set in It was by then that the Vedic Sanskrit of the early days had got modified into classical Sanskrit through a natural process as a result of the intermingling of the Aryans with peoples and races during their onward march through the heart of the great Indian sub continent The 'Prakrit', by which name the spoken language of the people of the time was krown as was also making headway It was a period when the intellectual activity in all fields, in law and art, philosophy and education was at its height In general it embraced more the secular subjects and achieved distinction in poetry and drama The great Kalidas, the writer of the unparellelled 'Shakuntala lived during this period Aryabhatta (476 A D), the great mathematician and the founder of modern Astronomy was also the product of this age

The Guptas (320—450 A D) and the great Harsha (606—647 A D) who were great patrons of learning also lived then. It was during this period that Nalanda University attained a world wide reputation and became the envy of the world The great Vikramaditya and his nine gems excelling in one branch of learning or the other were also products of the same period Towards the end of this period we enter the Puranic period of the Hindu age It is the post Budhist age which we can date from 320 B C to 500 A D and the effects of Budhism on Hindu thought and philosophy literature and education are but clearly visible Puranic Hinduism though nominally revering the Vedas whose sacredness had been questioned by Budhism shows a complete estrangement from these ancient books Hindu science and learning of this post Budhist period have no reliance on the Vedas Puranic Hinduism has nothing to do with the Vedic religion, and with its belief in sacrifices but is more given to the worship of images and gods unknown to the people living in the Vedic days This charge of religious concept we also see well reflected in the educational domain

Its sources — Some writers are of opinion that it is difficult to speak of ancient Indian education with certainty, for the information relating to that is all based on documents of unequal value and unequal date But if we probe into the matter, there is a good deal of incontrovertible evidence available Only it requires a lot of research and hard work The criminal apathy we have so far shown towards this treasure of our rich past has been mainly responsible for the formulation of the views of the type

It is true that there are no books exclusively dealing with the various aspects of education or the idealogies and theories of education to be met with But perhaps the same had been the case even in Europe, where such exclusive volumes on education appeared somewhere in the 18th century Plato's *Republic* and Quintilian s *Institute of Oratory* though of great educational value were not primarily written for the purpose So far any reliable source for having a first hand knowledge about the theory and practice of the ancient Hindu education one has to turn to the early religious books such as *sutras* and *samrities* Even their treatment of the subject is not critical *Upnishadas* which were certain philosophical treatises also throw many a useful sidelight on the ancient Brahmanic education After the art of writing came into vogue somewhere in 500 B C we see that the laws of education like those relating to custom, etc have been incorporated in Dharma Sutras The oldest of these is the one by Gautama (400 B C) But even more lucrative is the source provided by a mass of poetry which was being composed and passed on from generation to gene

ration ever since the days of the compilation of hymns of Rigveda

Coming to later times, the archaelogical sources consisting of the commandments on the pillars that were put up the paintings in the caves and temples also are of great value The unimpeachable evidence provided by the foreign visitors as Megasthenes Hieun Tsiang and I Tsing who visited India in the days of her ancient glory goes a long way in helping us to portray a picture of the system of education which was being followed in the days when they were here in this country

The Importance of Education for the early Hindus— From the Vedic age, with which we have aptly commenced our study of the education of the Hindus right down to the close of the Hindu period education had been considered as the source of all illumina tion *Vidya*, which education was designated as, literally means Light It was therefore, looked upon to be the means of guidance in all spheres of life A person who was devoid of the light of educa tion was verily described as blind Education was looked upon to give also delight and comfort in their daily life

In the spiritual domain it was considered to be the only means for affecting the final liberation and the most effective means for the achievement of the final goal of human existence "Devoid of educa tion ', says Bhartari Hari, ' We are mere beasts ' It meant that it was only education which elevated a man into a perfect human being

The "Theory of Debts which has held the ground through ages also goes to establish the great importance that was attached to education The ancient Hindus held that each man is born a debtor, that he has obligations first to the sages who were the founders of his religion secondly to the gods and thirdly to his parents The way for the payment of the first debt lay through a careful study of the Vedas The second debt one could pay by performing the duties entailing upon a householder The third debt is repaid by one s be coming the father of children After paying off all the three debts he was considered to be free and fit to strive for the attainment of *Mukti*—the final liberation What the early Hindus felt was that one should not anticipate the third stage *i e* of the forest life, without having fulfilled the duties of the student and the house holder The emphasis laid upon the fulfilment of the duties attached to the first two can just help us in making an estimate of the great esteem in which the student life and education were held

Not only that The early Hindus considered life as a long pro cess, so it was laid down that the Hindu should first undergo training

and then go through a life of trials and actions It was only, when he had learnt to control his passions and his mind passing through actual situations involving the use of the same, that he could go in for Van Prasth the forest life, wherein reigned the freedom and eternal bliss

In Upnishads we come across the theory of the four *Ashrams* which are nothing but stages of life in process of formation The very word Ashram which has been derived from *sarm* denotes exerting oneself or the performance of austerities It also means a place or a heritage as well as the action involved in the performance of these austerities So Brahmcharya Ashram or studentship was a period of discipline But this idea of discipline did not end here. It extended over the whole of life. Grahasth Ashram similarly was a period of discipline for th householder Having brought up a family and performed his du ies entailing the Grahasthashram, he entered the next Ashram the Vanprasth or forest hermitage and later became a *sanyasi or the wandering ascetic who was on the way to final liberation* or *Mukti* This theory of Ashrams shows beyond the shadow of a doubt that the Hindus looked upon the whole of life as an education for the life beyond The very fact that the studentship was the first of the four stages through which one had to pass for the comple tion of this course of education extending over whole life goes to show the great importance attached to education by these great people.

Education was also looked upon to be a priceless treasure a wealth which possessed the rare quality of not being diminished even when given over to others The very fact that the teachers, the imparters of education, were looked upon as Gurus and revered as such speaks volumes of the great est em in which education and the educators were held in these days Another fact that establishes the vast importance attached to education is that 'Upanayna, the educational ritual performed at the actual initiation of the child into studentship, was obligatory for all boys and girls both The result was that there was a fairly great percentage of education in the early ages Again it was held that the sun owes all its lustre to the bri lliance and knowledge of the great scholars and in *Atharvaveda*, we come across a mystic hymn which describes the sun under the figure of a Brahman student

These ancient people were given to deifying all that was grand and powerful and to worshipping it as a mark of respect for its great ness The very fact that education was elevated to the position of a deity—the *Saraswati*, is enough to bring home the great reverence in which education was held by these wonderful people

Aims and objectives— In order to comphrehend the aims of education with a people, it is always essential to discover first the cultural traits which go to shape the purpose of the educational process Hindus (Aryans) like other primitive people were possessed of *animism* which means the reflection of an immaterial power or a supernatural and spiritual entity which controls the material world Like people who are still on the thresh hold of civilization, the education for these early Aryan settlers consisted in the provision of training needed firstly, for the satisfaction of their needs in life and secondly, in the form of worship through which it was essential for each one of them to go through with a view to placating the immaterial power and cultivating its goodwill for the fulfilment of his material needs. This, therefore, resulted in two types of education, the practical and the theoretical It is from the later that he, in course of time through a process of trying to find out the explanation of things, came to religion, philosophy and science The aim of education in such a society is thus to enable the individual to adjust himself to his material and immaterial environments through a fixed way of doing things with regard to work and worship both The early Hindus undoubtedly were no exception to this

Again during the primitive stages of culture there is lesser consciousness of individuality, hence the social institution, though still of a rudimentary type, plays a a greater part with the result that there is lesser need for complex educational system bearing a long list of aims This is also entirely true of the early Hindus and we find that the fundamental institution with them as with all primitive people was the family The child s training was consequently gone through in the family Generally he followed the occupation of his father and necessarily his training was provided by a universal system of apprenticeship The child was encouraged to participate in the activities which were required of him in adult life So in the early stages schools in the modern sense did not exist There also arose no need for the formulation of the aims of education or giving it a meaning or purpose.

Religious and Spiritual Aim—It is only when these early Aryan conquerors had lived long in this country and had attained a high degree of advancement in culture that these problems of giving education an aim and objective cropped up Even then it was mostly the second aim, that of propitiating the Immaterial that mattered The aim of education, consequently, became religious and spiritual Dharama was the pivot round which all their conceptions and actions were hinged Their life started with Dharma, was carried on by means of Dharma and was meant for Dharma Education thus came to be a means for the exaltation of the same Dharma, in fact, is one of the most comprehensive and all inclusive terms in the whole of Hindu literature It includes the idea of religiousness, duty,

justice, law and morality It is also applied to custom or practice established by usage How a man is expected to act because of his position or his caste becomes his Dharma Manu, the great Hindu lawgiver in one of his famous *slokas* enumerates the ten *Lakshanas* (qualities) of Dharma, namely 1 Perseverance 2 Forgiveness 3 Control of mind 4 Non-stealing 5 Cleanliness 6 Subjugation of senses 7 Intelligence 8 Knowledge 9 Truth 10 Restraint of anger The practice of such a Dharma, as conceived by the Hindus, was sure to usher in the kingdom of Heaven on earth

Infusion of piety and formation of character —This was also taken to be another outstanding aim of the life and education of a Hindu Education was meant to be a religious initiation, the teacher had to teach the pupil how to pray, to offer sacrifice, to perform his duties according to his stage of life In the early Hindu society which was theocratic and wherein the teachers were all priests it was surely to be so *The religious nature* of the educational rituals *performed* by the students on the commencement and termination of their course of studies, the daily prayers they had to offer, the attendance they had to dance on the teacher during sacrifices the religious festivals they had to celebrate, all went to foster this spirit. Above all, the teachers who were *rishis* and men of exemplary character and unbounded piety, influenced the students lives

Great emphasis was laid especially on self restraint as a trait of students character The life of chastity and simplicity that the student had to lead resulted in the promotion of this restraint upon him

Knowledge for knowledge sake— This happened to be the watch word of the ancient times There being no predominant 'money craze, knowledge was not looked upon to possess a utilitarian value Absence of any examinations degrees or diplomas also helps us in arriving at this conclusion Education was a *life long process* divided into well marked stages with well defined duties Performance of the duties at one stage prepared the individual for the next Knowledge was also *considered to be means for the successful performance* of these duties and the attainment of the last stage of the final liberation

Development of individuality— It has been suggested by certain writers, especially hailing from the other hemisphere, that the *Hindu system of education suppressed personality by advocating* the same course for all and enforcing it with rigidity Munroe in his book 'A Brief course of History of Education lays this charge *against the Hindu educationists But on looking into the thing* the charge appears to be utterly unfounded The whole system with

its individual attention by the great teachers, with its immpressive type of discipline, with no rigid curriculum, with a lack of any stereotyped form of teaching and its emphasis on service and self abnegation, was rather conducive to the development of all that was worth developing

The rigid caste system no doubt, facilitates the growth of this idea of the suppression of personality In that context also, it is to be noted that in the early stages there existed nothing of the kind Caste was only another name for the vocation followed Even after 500 B C when the system is said to have been clamped on to the Hindu society, although in theory everybody was perforced to follow the profession of his fore fathers, but in practice there was still a lot of freedom and we have instances in Hindu history that many Kashtriyas rose to be renowned *Pundits* Janak, the King of Vide has can well be cited as an example of a great Kashtriya before whose knowledge the greatest of Brahamans would bow in reverence Janak has still a higher claim to our respect and admiration, for while the priestly class were after the multiplication of rituals, the royal caste seems to have felt the uselessness of all this pedantry Learned Kashtriyas, therefore, gave a start to healthier speculations about the soul Janak was one of the many figures who did a lot in this domain

There is also evidence to show that, except Brahmans who mainly took to the study of Vedas, others devoted their energy to the study of subjects of their own choice

Development of social consciousness —It can well be taken as the fifth aim of the ancient Hindu system The Theory of Debts, as already explained, enjoined upon every one the duty of becoming a householder and perpetuating race and culture by raising and educating progeny The pattern of society in the villages, which has happily withstood the onslaught of time and has come down to us somewhat intact, is proof of the existence of social consciousness among the early Hindus In the later Hindu times, when institutions for higher learning sprang up civic sense was engendered in the minds of the students The words incorporated in the convocation addresses of that time amply bear us out on this point The social duties which were specially enjoined upon the students were the service of the sick and the poor, the performance of duty, the upholding of truth, the imparting of education to boys and girls and the showing of hospitality to guests A higher code of social duties than this, it is not possible to conceive of or to engender in the minds of the pupils

Hindu system of Education —

Its organisation —During the early period, as already alluded

to there appears to have been no schools and the head of each family transmitted knowledge of the Vedas to his son But later on when life became more complicated and there was also multiplication in the matter to be taught, we come across certain noble men who set up as *Gurus* That is to say they took to the profession of teaching and took in a number of disciples Maha bharata puts this number at five The subjects taught were both spiritual and secular Later on there appears to have been evolved a well set organisation and method for the purpose

It was thought that the child's education started with the mother The physical mo-al and mental development of the child depended on the mother and on the manner in which she led her married life After the birth of the child she was, therefore, instructed in the method of the upbringing of her babies

The age upto five years was looked upon as time for play After this commenced the period of studentship or *Brahmcharya* as it was then called There was a formal ceremony called *Upara yana* which literally means coming near the teacher At this ceremony the child was made over to his Guru The age for this differed with the different castes It was 8, 11 12 respectively for the Brahmans, Kashatriyas and Vaishas From the day of ceremony the pupil left his home, went with his Guru and lived with him as one of his family He had to lead there a life of self negation, self control and had to perform certain duties such as to rise before sunrise, to collect fuel for the holy fire and to beg food He was to sleep on the floor and had to forego all luxuries The school was held in the open air or under the trees The daily programme consisted of work from morning till evening with a break at mid-day So there was no one time school There was a good number of holidays besides the weekly off days All full and new moons *Saradhs* and other festivals were observed as such The pupils were not allowed to go home nor were the parents permitted to see them The period of studentship extended to 12 years or more according to the number of Vedas which a student wanted to master The end of studentship was marked by the performance of a leave taking ceremony called *Samavartana* After this, the pupil paid his *Guru dakshana* and went home to become a house holder It was obligatory on every outgoing student to pay the *Guru dakshana* but it is to be noted that it was not a stipulated amount and its payment was only a moral obligation Its non acceptance was a sign of disrespect to the pupil In the case of the poor pupils, they went abegging and were assisted by the rulers and other men of opulence in making it up

Curriculum —Education was merely a religious initiation, so

that the teach r had only to teach the pupil how to pray, how to offer sacrifice and to perform other duties according to the stage of his life It also included a general education which consisted of reading of the texts, grammar and a little of Mathematics Mythology and Astrology also formed a part of primary education Reading and writing were also included As for the proof of these assertions, one can turn to Lalit Vistara which tells us that Budha, following the usual custom, had to go to a writing school to practice writing and counting

It is to be noted that this was the state of affairs in the early stages when knowledge was in a preliminary stage of development Later on knowledge and the material to be taught had multiplied fast. This had thus affected the curriculum which cameto include the greater part of th knowledge evolved The curriculum consequ ntly came to b sufficiently cumbersome Som estimate of its magnitude and complexity can be form d from the fact that before his coming to Sanat Kumar for further studies, Narad is said to have studied the four Vedas the six Vedangas comprising of *siksha* (phonetics) *kalpa* (ceremonial), *Chhanda* (prosody), *Vyakarna* (grammar), *Nirukta* (etymology) and *Jyotisha* (Astronomy) Besides these he was fully conversant with *Daiva* (Science of portents) *Nidhi* (Science of time) *Kashtriya Vidya, Bhut Vidya* and *Nakshatra Vidya* (Astronomy) and many others.

Method —A description given in the fifteenth chapter of Rig Veda gives in brief the method of teaching that was in vogue in ancient India It appears from the description that different words of the question were first pronounced by he teacher and then repeated by the pupil These, where necessary were explained by the teacher When a whole verse had been thus taught to one student, he was dismissed and the same process was repeated with the next one This shows that the pupils were taught individually and not by the class method

With regard to fuller details of teaching method, Gautama throws a considerabl light. In that context he tells us "Taking hold with his right hand of the left hand of th teacher but leaving the thumb free the pupil shall address his teacher, 'Venerable Sir, recite He shall fix his eyes and his mind on the teacher He shall touch with *Kusa* grass the organs of sense located in his head He shall then thrice restrain his breath for about fifteen minutes and shall then seat himself on blades of *Kusa* grass the tops of which are turned to the east The five *Vyahrites* (*Bhav, Bhuvah Swah, Satyam Puru shah*) must each be preceded by the syllable *om* and with *satya* Every morning the feet of the teacher must be embraced by the pupil. And the same must be done both at the beginning and at

the end of a lesson in the Veda After having received permission, the pupil shall sit down to the east or towards the north and *Savitri* must be recited '

Later on, a definite method for teaching consisting of formal steps seems to have been evolved out, for according to *Bachaspati Misra* there are five steps for the realisation of the meaning of a religious truth They are, 1 Hearing of words 2. Apprehension of of meaning 3 Reasoning in general 4 Confirmation by a friend 5 Application These steps compare favourably with the steps formulated by Herbart long after

Writing also began to be taught though a little later There is ample evidence to show that the art of writing came to be known to Indians in 1 000 B C For it was being made use of in 600 B C and Budha is said to have been sent to a writing school The boys of the rich used to write on wooden boards in some form of colour There is a sculpture in Peshawar museum representing Budha in his primary school as holding a rectangular board in his hand and writing on it Poorer students used to write on the ground with sand or dust using their fingers The teacher wrote one letter on the board and the boys used to shout out its name, as they went on writing it Later on came writing on the palm leaves There is some evidence to prove that such schools were known as *Lipishalas* (Alphabet Schools)

Adjuncts of Teaching— There were certain other devices which were generally pressed into service by the ancient Hindu teachers One of these was the use of parables *Hitopedesa* and *Panchtantra* can be cited as very good examples wherein most intricate political canons have been explained through stories about animals

Another useful devise was the *Shastrarth* (religious debates) which were often arranged and encouraged The students attending them could learn about the difficult religious and philosophic principles which formed the subject matter of these debates

As indicated above, there was no class teaching Individual was rather the teaching unit If a student was not maintaining progress, any further lessons in his case were suspended Yuan Chiang's testimony on this point is indeed precious He says, When disciples intelligent and acute, are addicted to idle shirking teachers doggedly persevere in reapeating instruction until their training is finished '

Still another device which was commonly made use of was the one which goes now by the name of Monitorial sysem It meant that

the education of the junior students was entrusted to the advanced students As laid down by Apastamba, such senior students were also to be looked upon as teachers and respected in the same manner This system appears to have been evolved out far back, for it also obtained at Taxila, for instance a Kuru prince was entrusted with the teaching of his brother princes It had some advantages of its own It provided the senior students with a good opportunity for picking up the technique in teaching and also lessened the cost of the school This Monitorial System was introduced in England by Bell and Lancaster and proved a great asset in the spread of elementary education there

Discipline— Disipline in the Hindu system was generally mild They believed more in the 'impressive type of disipline The one great defect of this type of disipline, i.e., dwarfed growth of the child s personality, was also overcome by the great teachers making a suggestion and then asking the pupil to go and see for himself Shloka 159th of Manu lays down that a teacher should give instruction for the benefit of the students without doing injury to them and by using sweet and mild words But when a pupil commits a grave fault, he is to be beaten with a rope or a split bamboo It is interesting to note that the rules laid down by Chanakya correspond more or less to those laid down by our modern educators "The son is to be brought up till fifth year of age, he should be governed for the next ten years and as he attains the sixteenth year he should be treated as a friend It is a very good principle worthy of being followed during the present day

In the moral domain discipline was stricter Rigid rules were laid down for the conduct of pupils regarding moral and religious precepts and the regulation of manners The student was duty bound to get up early in the morning to take his bath, to say his prayers and to help his teacher in his worship and in offering oblations to the sacred fire morning and evening He was to avoid meat, honey perfumes garlands and musical instruments and was to use a simple dress Even shoes were denied to him

Every student was expected to embrace the feet of the teacher every morning The same act was to be repeated at the beginning and end of a lesson In the presence of the teacher, the student was not to cover his throat,cross his legs, tretch out his feet and lean against a wall Spitting, laughing, yawning and cracking of the joints of the fingers in the teacher s presence were all forbidden He was to cover his ear or depart from the place where some one was defaming or speaking ill of his teacher

The student was, moreover, enjoined to shun love anger and

the lure of the lust He was always to speak the truth and to avoid bitterness in speech Chastity was strictly enjoined Not to speak of being permitted to marry during the period of studentship, a student was not even to gaze at or touch a woman In brief, it was all a life of austerity entailing a very high moral code

Some Educational Rituals—

Upanayana— This literally means going near, i e a boy is to go near his Guru or teacher It was the ritual to be gone through by every one who wanted to be educated and was a compulsory feature as none could recite the Vedic prayers or offer sacrifice without first having gone through this ceremony

There were different ages prescribed for the purpose for different castes, these being 8, 10, and 12 respectively for Brahmans, Kashtriyas and Vaishas The maximum age was 16

The ritual opened with a breakfast which was followed by a shave The boy was then given a bath and offered a *Kaupina* (the girdle) which was to remind him of the great value set upon 'self restraint He was then given an upper garment (deer skin) The last named was symbolical of spiritual and intellectual per-eminence invested with all this paraphernalia the boy was taken to the sacred fire where he offered a piece of fuel (the *smidhi*) It meant that his scholarship would glow like the fire he was feeding After this he was asked to stand on a stone This symbolised firm determination and perseverance

He was then brought in the presence of his teacher and formally accepted by him which he did by siezing his right hand The teacher then touched the heart of the student and prayed for a perpetual and perfect kind of affection between the two Then followed the actual initiation of the student in the Vedic studies by teaching him the Savitri Verse (a prayer to the sun) He was then invested with a staff (symbol of journey) and asked to pray that by Divine Grace he may travel along the high road of knowledge and learning and reach his destination

Upanayana for Girls —As none could recite the Vedic prayers or offer Vedic sacrifices without having undergone Upanayana, it is natural that in the early period Upanayana among girls should have been as common as with the boys Atharva Veda expressly refers to the maidens going in for it Even Manu later on included it among the rituals essential for girls though with some change In the medieval period with the lowering of age of marriage for girls, it fell completely out of vogue

(2) *Samavartana* —It was the ceremony performed at the end

of the period of studentship It somewhat corresponds to the present day convocation

On an auspicious day the student was shut up in a room, the purpose being the presence of a desire to save the sun from the humiliation of being confronted with a superior lustre (the learning of the new graduate) He came out at mid day and got his head shaved He then relinquished his girdle and the deer skin, the marks of his studentship The Guru then gave him a bath in fragrant water He then put on new garlands and new clothes sent by his parents and went to the assembly 'Homa' was then performed He gave his *Guru dakhshina* and departed for his home From that day ended the life of self negation he had led so far

Sometimes regular convocation addresses were read out at such occasions 'Tattiriya Upnishad contains one such address wherein the student is exhorted to perform his duties

(3) *Upkarma* —The term began generally in the month of Sawan and this ceremony was performed on the commencement of the session by the teacher along with his students In some places there was the custom requiring the teacher to give feast to his students

Later on *Upkarma* came to be prescribed for the whole of the community The students after the completion of their studies lapsed into ignorance and illiteracy while at home Hence the educators began to feel the necessity of giving them all a month or two s refresher course but the same was found to be impracticable So it was proposed that monsoon time should be devoted to the revision of studies by the house holders That is why they were also asked to join the students in this ritual and to undertake self-study at home

It generally commenced with offering sacrifices to Gods and was followed by a tribute of gratefulness to the intellectual giants of the past This paying of tribute fired the student s ambition to emulate them, while it reminded the house holders to be uptodate in their branch of learning

(4) *Utsarjana*— It was performed at the end of the college term usually in February or March The procedure was more or less the same as on the opening day

PROFESSIONAL OR USEFUL EDUCATION

Medical— Medical science is no doubt of hoary antiquity in India The Vedic literature refers to the healing feats of Asvins It was fairly developed by the 4th century B C for the Greeks who accompanied Alexander the Great speak so highly of it The presence

of a fairly long course in Medical Science at Taxila through which Jivaka who cured Lord Budha had to go through also points to the same conclusion

The works of Charak annd Sasrut, which were later on made use of by the Arabs, provide another incontestable testimony As for the later period testimony of Fahien who visited Patliputra in the 5th century A D and wrote about big charitable hospitals of the place is also of great value

The fame of India s superiority in medicine had as well reached other countries Khalifa Harun is said to have sent for Indian phy sicians for curing him of an ailment. Manka was the leader of the party that was sent He cured the king and later on translated the works of Sasrut in Arabic Some twenty more Hindu doctors were then invited to Baghdad for settling there

There was a special type of 'Upanayana for the students seeking admission to medical course Emphasis was laid on the practical side Learning by rote was condemend Sasrut compares a person having a verbal knowledge of medical texts to a donkey

Practical training in Surgery and Pharmacy were some of the main features Training in Surgery commenced with the use of sur gical instruments first on pumpkin and watermelons Dead animals were later made use of Even corpses were decomposed in water and the students were then required to dissect them and obtain a knowle dge of anatomy

Students received practical training through the private practice of their teachers or in the hospitals which were in some cases attached to such institutions

The course was fairly long for we have it that Jivaka was only allowed reluctantly by his teacher to go after a seven years stay at Taxila The final test which he had to undergo also points to the pre valence of some system of examination

Some sort of licence for practice had also to be obtained

The convocation address given to the medical graduates shows that high ideals of service to humanity and of carrying on with the study and research were placed before the medicos.

The standard was kept on a high level in India down to the 10th century A. D The medical profession was held in high esteem and famous doctors like Asvins and Dhanwantri were deified, but later on, due to the discontinuance of dissections and the prevalence

of stricter notions of purity, the rot set in

Military Education—Organised instiutions for military training did not exist in the earlies During the Vedic period, the Aryans were busy subjugating others So the military profession was a popular one The superiority in archery horsemanship and chariot fighting cons tituted the key to their success The epics, Ramayana and Mahabharata, point to the same But there is no information as to how the military training was imparted The princes, no doubt, received it from their well known Gurus

Later on, the village panchayats seem to have undertaken this work, for the Artha Shastra of Kautilya lays down that every village should be able to defend itself The fact that Alexander was opposed not so much by the state forces as by the whole population rising up in armies points to the high standard of training given in the villages under the aegis of Panchayats Retired members of the state forces were availed of for training purposes

From about the 5th century B C big empires began to be built up and soon after the country came into contact with the disciplined soldiers of the Greek army This gave an impetus to intensive military training and many enterprising captains set up military coaching classes and supplied soldiers to the kings and received lands, money and horses in return

There were also some cities famous as centres of military training Taxila was one of these With one renowned military coach in Taxila there were as many as 103 princes receiving training in military art at one time

The weakness of the training lay in the too much reliance placed on this individual training

Commerical Training —We can get some ideas about it from the training prescribed for the Vaishas by Manu and the qualific ations required by Kautilya from the Superintendent of the State commerce department A knowledge of articles of trade of custom barries, commerical geography and banking was required of an incum bent for the post

But there is no evidence that there were any organised schools and colleges for the purpose In the hereditary trading families this education was picked up in the family shop and the necessary instruc tion was imparted by the elders In the absence of such facilities, the children were attached as apprentices to some neighbouring trader

Vocational training —In the early Vedic Period the arts and crafts were held in high esteem The fact that the chief of the guild of

carpenters was included among the twelve courtiers to whose house the king had to go in person at the time of coronation establishes the esteem it was held in For the same reason the skill in arts and crafts could not but be high in the ancient period

The training in fine and useful arts was given by the apperenticeship system It consisted in an apprentice agreeing to work for a number of years under his teacher who gave him free board and lodging The period, so stipulated was higher than the time required for mastering a craft This was to compensate the teacher The apprentice could not go out of the agreement. If he deserted, he was brought back and compelled to stay on, to work and to learn During this period, he lived with his teacher for all the twenty four hours working in his shop or factory and learning the teachnique of the profession

In case of higher crafts as Engineering, Sculpture, etc., some training in theory was also given Engineering apprentices also received the necessary grounding in Mathematics

The efficacy of the system is apparent from the general level of skill that was attained It will be of some interest to know that Indian artisans took no time in manufacturing scrapes and sponges which they saw the Greeks using It was the Punjab ship builders who supplied Alexander with his fleet of one thousand boats Composition of the pillar near Qutab Minar points to the high standard obtaining in metallurgy The height of perfection attained in the art of building and sculpture is to be seen in the ancient caves of Ajanta and the temples of Madura

Origin and Growth of Secondary Education —

As long as the different branches of learning, 'Angas as they were called, were short and few, there existed only the elementary schools but as the material to be taught multiplied and secular subjects were introduced, there arose the necessity for another type of school and another type of teacher Thus came into vogue the special school of sciences wherein the curriculum consisted of Grammar, Law, Astronomy and the Science of Sacrifices. Previously all subjects were taught by one and the same teacher Later on occurred bifurcation and the office of the tutor also became differentiated into that of "Diksha Guru (the spiritual teacher) and the 'Sikhsha Guru the teacher for secular subjects

Colleges— At the top of the system of elementary schools and special schools of sciences, though of a later origin, came the Parishads or the Barhmanical Colleges It is to be noted that these came into being only as a result of the later Budhist influence

We have it on the authority of Manu that these colleges were originally conducted by 3 Brahmans, well versed in Theology, Philosophy and Law Later on, this number rose to twenty one as given out by R C Datta in his book "Civilization in Ancient India " For the characteristics of these colleges it would suffice to say as under —

(1) Not organised institutions (2) Situated away from the dust and din of life (3) Students to live on the premises (Residential system) (4) No tuition fees only Guru Dakhshina to be given at the end of the course (5) Free board and lodging (6) Term commenced in Savan and terminated in Magh, interspersed with a good number of holidays (7) Expenses met out of the endowment made by the rulers and other persons of substance (8) State aid with no state control

Taxila University—The most famous of all these colleges was the one organised at Taxila, a city which had been founded by King Bharata somewhere in the hoary past and named after his son Taksha

It soon developed into a world renowned university In the sixth century B C it was the chief centre of education, the head-quarters of Brahmanical learning It maintained its unrivalled position for a long tim and was in a flourishing condition even during the third century B C., when Ashoka, the Great ruled over India It was famous for its philosophers in the days of Alexander Some idea of its popularity can be gauged from the fact that 103 princes were at one time on the rolls of an archery school of the place and that King Parsanajit of Koshal, a contemporary of Lord Budha Panini, the great grammarian and Chanakya, the minister of Chandragupta were some of its illustrious alumini Vincent Smith bears us out on the point when he says, "The sons of people of all the upper classes flocked to Taxila as to a university town in order to study the circle of Indian arts and sciences especially medicine "

Organisation —It mav be observed at the very outset that Taxila did not possess any college or university in the modern sense of the term It was merely a great centre of education It had many famous teachers who attracted a very large number of students Every teacher assisted by his advanced students formed an institution by himself He admitted as many students as he liked, taught what his students were anxious to learn There were no fees, no examinations and no degrees Students came to seek admission at the age of sixteen As a general rule, they stayed in the houses of their teachers

Subjects of Study — Taxila provided only high education

and the students went there only for specialisation The three Vedas, Grammar Philosophy and the eighteen 'Sippas' were the principal subjects Among the latter were included Medicine, Surgery, Commerce and Painting etc There were no caste restrictions on the choice of subjects A Brahman royal priest of Benaras had once sent his son to specialise in archery The duration of the course was fairly long Jivka had to put in seven years and it was only with reluctance that his teacher let him go The test he had to undergo—to give the medicinal properties of all the herbs that grew within a circumference of 5 miles speaks well of the efficiency of system Nothing is known about the activities of Taxila after the commencement of Christian era It is probable that it continued to flourish to the end of Kushan rule (250 A D) when the city wa completely sacked

Position and Status of Teacher and Teacher Pupil Relationship —

Teacher occupied a very high position and was considered by the students as their spiritual father He was held in high esteem, as he was supposed to be the person who led them from darkness to light, from ignorance to knowledge and gave them, in fact, a rebirth Pupils were to obey the Guru under all circumstances

Parents were not to interfere, once they had handed over the child to the Guru and were not even to see him till the termination of the period of studentship

Society and State had a great reverence for the teacher who was looked upon to be an incarnation of knowledge itself Even the kings would leave their thrones to receive the great teachers, princes used to donate land to the teachers, to the schools and colleges and helped the teachers in every possible way by stipends, by scholarships and by lavish contributions to the students going for the collection of money for the payment of their Guru Dakhshina. All other people did the same for *'Vidya dan* was a duty enjoined on all by the Vedas

Thus the position of the teacher was unique He was a person of the highest social status and was held in high esteem in society The teachers too deserved this honour for they were self less workers, men of great learning and unblemished in their moral and spiritual conduct They were devoid of the present day money craze They also loved their pupils as their own children In fact the students were there as members of the teacher's family and were in every way looked upon as such

Education of Women —In our country the further back we

go in antiquity, the more satisfactory we find the position of the women in the matter of education There is ample evidence to show that women were regarded as perfectly eligible for studying the Vedic literature Some of the hymns of Rig Veda are the compositions of the twenty poetesses like *Apala, Urvasi*, etc. It is also a fact that in the early period, the Upnayana of girls was as common as that of boys In the epic period we come across certain women being described as Panditas and Vidwanis Daropadi, we see, being designated as the former and Kaushayala as the latter It also shows that the women had attained to a great intellectual perfection There is then the story of a learned woman Gargi having beaten Yajnavalkya, the learned Brahman of King Janaka's court with the superiority of her reasoning and subtlety of her cross examination The following lines from *Lalit Vistara* show that the girls were well educated even at the time of Lord Budha Gautama says, I shall marry a maiden who is accomplished in writing and composing poetry and who is well versed in the rules of Sutras' In Kama Sutra there is again a list of 64 arts which were appropriate for young ladies This included poetry and drama The modern writer Weber says in 'History of Indian Literature that 'women in ancient India took an active part in the soul stirring intellectual activities'

During the early period there was no *purdah*, no seclusion and no early marriages Gopa, the wife of Budha protests even against the custom of a veil on the face in these words, 'So long as my behaviour, my prudence, my qualities and my virtue remain undisturbed, what need is there to cover my face with veil

Due to the strict enforcement of Upanayana, there appears to have been a high percentage of literacy among women Majority of the girls continued their studies till the day of their marriage The education consisted in the main, of the study of the vedic hymns needed for prayers and sacrifices Music and dancing were also included in their course of studies The curriculum for the other class of girl students (Brahma Vedinis) who were to go in for higher education was naturally wider and more varied In the Vedic Period, it consisted of a knowledge of vedic literature, poetry and Mimansa, a study allied to Mathematics In the later rationalistic period these women scholars, just like men students, had to study philosophy, logic and some other allied subjects It appears that some of them attained to great heights in the same The name of Gargi who had subdued the learned Yajangvalkya, as already mentioned, and Atri who studied Vedant with Valmiki are too well known to be mentioned

In the early stage the girls like their brothers were receiving

their education at the hands of the elders of the family Later on it appears that some of the learned women took to the teaching profession and the presence of the terms Upadhya and Upadhyani in Sanskrit confirm us in our speculation Panini also refers to boarding houses for girl students, but unluckily we know of no further details about the same But one thing is certain that in the medieval age towards the beginning of the Christain era, when the general rot had set in, it was held that only men relations should teach the girls

There is some evidence, though very dim and of unequal value, that co education was followed in the early period especially at the higher stage We are told that the well known women scholar Atri received her education with Lova and Kusha Some of the Puranic *kathas* also bear testimony to the fact of their being co educated In the age, when love marriages were the order of the day and no *purdah* was observed, there is every possibility that co education was also favoured

It would be nothing wrong to say that the women education received a great set back in the second epoch of the ancient period, for it was during this time that Upanayana came to be gradually prohibited for girls Manu Samriti which had been composed in about 200 B C had set down that the Upanayana for girls should be performed without the recitation of vedic hymns The later writers prohibit the Upnayana altogether in the case of girls The discontinuation of Upnayana reduced the women to the status of Sudras and declared them to be unfit for the study of Vedas The mischief so caused was enhanced by the lowering of the marriageable age for girls Manu was in favour of their marriage at the age of twelve in normal circumstances Later writers came to brand a parent who failed to marry away his daughter before the age of puberty as the worst sinner The result of all these factors was that women education received a knock out blow and became altogether extinct

THE SECOND EPOCH

(200 B C to 647 A D)

General Characteristics —The second epoch of the ancient period begins in 200 B C. when Brahmanical reaction set in This epoch was a time of great intellectual activity in the various fields of literature and sciences especially in secular subjects The great Kalidas, the author of the renowned 'Shakuntala', and Arya Bhatta the famous originator of Algebra were the products of this period The world renowned King Vikramaditya with his nine gems and the great Harsha who was a great patron of learning and education all lived in this age

The general structure of the education system remained the same Only the Budhists' influence came into play and resulted in the introduction of certain reforms These reforms led to a monastic system of education coming into vogue The Budhists preachers called Bikhshus lived together in a kind of communities in *Maths*, where they sometimes held discussions and discourses They also took in some pupils Thus these *Maths* developed into institutions imparting education Some of these institutions imparted elementary education and were known as *Tols*, while there were others which were meant for higher learning and were called *Viharas* The Budhist *Tols* and *Viharas* developed through internal cohesion into educational cities which can be compared to the medieval monastic universities of Europe Some of these universities were founded at Nalanda, Vikramasila, Odantpuri, Sarnath and Vallabhi in Kathiawar

Achievements of this Period —(1) Although the educational standard was not so high as that of the previous periods, still India continued to enjoy the reputation being of an international centre of education, (thanks to Vikramasila and other Brahminacal universities) upto 900 A D Foreign students flocked to these Indian universities (2) The Indian teachers still evoked the admiration of the foreign students by their powers of explanation and exposition, although their creative genius had lessened (3) Facilities for higher education continued to be ample (4) The number of

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(200 B C. to 647 A D)

General Characteristics —The second epoch of the ancient period begins in 200 B C when Brahmanical reaction set in This epoch was a time of great intellectual activity in the various fields of literature and sciences especially in secular subjects The great Kalidas, the author of the renowned 'Shakuntala', and Arya Bhatta' the famous olginator of Algebra were the products of this period The world renowned King Vikramaditya with his nine gems and the great Harsha who was a great patron of learning and education all lived in this age

The general structure of the education system remained the same Only the Budhists influence came into play and resulted in the introduction of certain reforms These reforms led to a monastic system of education coming into vogue The Budhists preachers called Bikhshus lived together in a kind of communities in *Maths*, where they sometimes held discussions and discourses They also took in some pupils Thus these *Maths* developed into institutions imparting education Some of these institutions imparted elementary education and were known as *Tols*, while there were others which were meant for higher learning and were called *Viharas* The Budhist *Tols* and *Viharas* developed through internal cohesion into educational cities which can be compared to the medieval monastic universities of Europe Some of these universities were founded at Nalanda, Vikramasila, Odantpuri, Sarnath and Vallabhi in Kathiawar

Achievements of this Period —(1) Although the educational standard was not so high as that of the previous periods, still India continued to enjoy the reputation being of an international centre of education, (thanks to Vikramasila and other Brahminacal universities) upto 900 A D Foreign students flocked to these Indian universities (2) The Indian teachers still evoked the admiration of the foreign students by their powers of explanation and exposition although their creative genius had lessened (3) Facilities for higher education continued to be ample (4) The number of

teachers eager to follow the high code of teaching profession enjoining free tuitions was fairly large

Defects —(1) Due to early marriages, the Brahmcharya ideal had suffered a lot (2) The education of the masses had received a serious setback Upnayana had completely disappeared and the percentage of literacy was greatly reduced (3) Useful arts and professions began to be looked down upon and even boycotted by Brahmans (4) Due to growing orthodoxy, dissections and agricultural operations were condemned, hence there was a loss of efficiency in medical and agricultural education (5) Marriageable age of the girls was further reduced to 10 or 11 years This gave a death blow to women education (6) No serious attempt was made to develop the vernacular languages of the people The Budhists also now went in for Sanskrit (7) Specialization in higher education was carried too far, resulting in lack of co ordination among different branches of learning (8) The creative genius of the Hindus had come to a stand still The concern of the age was only the preservation of the ancient literature and culture (9) The self conceitedness of the scholars and their unwillingness to benefit by the knowledge of the others grew up abnormally Alberuni s testimony on the subject is helpful (10) There developed a spirit of regarding ancient literature as revealed or *Devbani* and any departure therefrom was looked down upon as a sacrilege (11) More value was attached to wordy warfare (*Shastar orth*) than to the depth of scholarship

Hindu education—its achievements and failures

Having come to the close of the early Hindu period of education, it is necessary to take stock of the same and to see how far the ancient system of Hindu education had succeeded in the achievement of its aim and objectives and in what respects it had failed and on the basis of the same to pass a well-considered judgement about its intrinsic value

Its achievements—(*1*) *Infusion of piety and formation of charcter*—The success of the educational system in moulding and forming character and infusion of piety was remarkable A number of foreign observers bear testimony to it Magasthenes (300 B C) says, "Indians have never been convicted of lying Truth and virtue they hold in high esteem" Yuan Chwang while summing up his impressions of the Indian character says "They are of hasty and irresolute temperament but of pure moral principles He goes on to say "They do not practise deceit and they keep their obligations " Al-Idrisi (10th century) says, "They are so famous for these qualities of truth and honour that people flock to their country from everyside "

(2) *Development of personality*—This was another coveted aim The available evidence is rather meagre to form a definite judgement But the children brought up under the eyes of the great *Rishis* and breathing of the atmosphere permeated by their high personality could not but become unique personalities There are great names in ancient Indian history and they were all products of the educational system of the day

(3) *Perfection and Fertility in Literature and Sciences*—The height of perfection attained in logic, in philosophy, in law, in mathematics and medicine in those times long before the advent of the Greeks speaks volumes of the educational system which produced so much creative genius Panini, the great Grammarian, Gautma the illustrious logician lived long before Aristotle and other Greek philosophers were born

(4) *Spread of Culture*—The remarkable success of Indian missionaries in spreading Indian culture in other countries like Siam, China, Tibet Java and Central Asia can only be attributed to the success of educational system.

(5) *Preservation of calutre and literature*—The fact that so much of the ancient literature without the help of writing was preserved is indeed a miracle and was du entirely to Indian system of education

(6) *Civic responsibility and social efficien y*—The very fact that Hindu society was in the forefront of the march of civilization for several centuries during the times, when Europe was in wilderness, proves it to the hilt

(7) *Achivement of high material prosperity*—The success of educational system in giving the necessary training in commerce, industry and arts can be gathered from the material prosperity which prevailed in those days in the country

Its Limitations and Failures—(*I*) *Excessive hold of religion*—The excessive hold of religion on the Hindu mind led to the educational outlook becoming rather worldly, especially in the early period

(2) *Neglect of secular studies*—The majority of the teachers being priests, the secular sciences as history, economics politics, etc. did not receive as much attention as ethics and philosophy

(3) *Reason held at discount*—It did not happen to be so during the early period and the Sankhya and Mimansa which were athiest in outlook were admitted to be a part of the Hindu philosophy But after 600 B C. when the previous Vedas and Puranas began to be

looked upon as revealed, the attitude to take all that had been written before as quite correct developed and any departure from this began to be looked upon as a great sin

(4) *Deterioration in creative faculties*— After a creative activity of about 2000 years perhaps the Indian mind was fatigued and ceased to produce any thing new

(5) *The neglect of vernaculars*— The Hindu educational system failed to promote the interest of vernaculars The entire concent ration was on Sanskrit. Due to this weakness the sys em could not promote the education of the masses.

(6) *Depth at the cost of the breadth*— The curriculum was deep and thorough but it was not sufficiently broad It lacked the requisite co-ordination and correlation Each branch was thinking of its own interests A broad based secondary course consisting of gra mmar, literature, mathematics and history did not exist Special ization set in early and was carried too far Undue impor tance was given to logic, philosophy and grammar at the cost of others Aesthetic subjects like music and painting did not form a part of the general course.

(7) *Neglect of education of women*— Although it crept in during the later period, especially after Manu had laid down that women were not to be admitted to Vedic Upanayana yet it resulted in bringing about total illiteracy among women folk

Conclusion—Taking into consideration both the bright and dark sides of the picture, we are irresistibly brought to the conclusion that the Hindu educational system was nothing but an unqualified success

The general principles that underlay the system, the moral and spiritual aim, the intellectual freedom, the home atmosphere, the individual attention to students, the monitorial system, the Gurukul ideal of plain living and high thinking the free education, the combination of religious and secular studies and the location of the educational institutions away from the dust and din of the life with the whole of natural atmosphere permeated by the high person ality of the great Gurus, are inherently sound and capable of yielding fruitful results, if applied with care and due regard to the changed conditions of the present day

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Assignment for Revision and Further Study

1 Describe the salient features of the system of education revailing in ancient India To what extent are they discover ble in the present system ? (P U 1955, Sept)

2. "Education is no exotic in India There has been no ountry where the love of learning had seen so early an origin or as exercised so lasting and powerful an influence' Justify the tatement bringing out clearly the antiquity and greatness of the Hindu system of education

3 Enumerate in brief the main characteristics of the uni ersities in ancient India and say what features of theirs would you ike to see incorporated in our present day universities

4 Give the aims and objectives which the ancient Hindu ducators had in view and say how far the system of education formulated by them succeeded in the achievement of the same

5 What was the position and status that was enjoyed by the ncient Hindu teacher and how does it compare with the one enjoyed by his present day counterpart ?

6 "In our country the further back we go in antiquity, the more satisfactory we find the position of the women in the matter of educa- tion' Comment on this statement and give the causes that led to the deterioration in the position in that respect in later periods

7 Give a detailed description of the methods of teaching employed in the ancient days and say how do the same compare with those being made use of today ?

8 "Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake and as a part of religion' How far do you accept this state ment ? Give reasons for your answer (P U 1954, Sept)

9 It is said that education was a hand maid to religion in ancient and medieval India How far do you agree with this view ? How did religion influence educational theory and practice in ancient and medieval India ? (P U 1956, Annual)

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one can easily turn to the testimony of the Chinese vistor I Tsing who was in India during A D 677—687

With the *Viharas*, thus, originated the Budhist system of education which was in the early stages meant only for those who intended to become *Bhikshus* But later on, it came to be realised that it would help in the speedy spread of Budhsim if the Budhist monks, like the Brahmans could take up the education of the general public as well These monasteries therefore, threw themselves, heart and soul, into the work of education and begin to take in lay students Fahien who visited India during A D 399-414 and Hiuen Tsiang who came to the country some two hundred years after give us a lively account of the great good work that was being done by some of these monasteries in the domain of education during the time of their sojourn in India Some of these monasteries, they tell us, were very large. Hiuen Tsiang tells us of one such monastery at Hiranyaparvate situated on the banks of Ganges in which lived about four thousand monks

Another Chinese traveller I Tsing supports our contention about the monasteries carrying on with the work of educating the general people He tells us that 'after completing the course at the monastery, the students could follow whatever occupation they liked ' On the basis of his writings, we can lay down that in most of these monasteries three types of students used to be taken in, one who were to become *bhikshus*, others who studied Budhist scriptures but had no idea of joining the order and still others who simply came to study the secular subjects without having any intention of renouncing the world and its pleasures The last two categories of novices were known as 'children and '*manva* ' There was even no bar to one changing from one category to the other The renowned Bhartari Hari is said to have changed seven times, becoming successively a *bhikshu* and a worldly man There was also no bar to any one becoming a student One s caste did not stand in the way

The method of teaching in these monasteries was similar to the one practised in the Brahmanic schools and appears to have been borrowed from the same The Budhist teachers began with teaching of the language, which was not the Sanskrit but the mother tongue of the student according to the 'Alphabet method All the books which were put in the student's hands were religious and the curriculum included the learning of Pali formulae and religious prayers The life and sayings of Budha were chiefly attended to The amount of secular knowledge was limited and con sisted only of a little Arithmetic and counting It is but to be

noted that this was the state of affairs in the monasteries undertaking only elementary education and their number does not appear to have been very large

According to the testimony of the Chinese travellers most of the Budhist institutions were devoted to higher learning A large number of edicts and inscriptions on the rocks and pillars put up by King Ashoka go to show that the great emperor's chief object was to promote among his people the idea of Dharma or the moral duty These inscriptions are all in vernaculars and can be fairly well availed of for proving that the literacy in those days was fairly high, especially, when we see that the necleus for the spread of the same existed in the country at that time in the shape of these *viharas* But one cannot say with certainty whether these monastery schools were serving the purpose or whether the existing facilities for general instruction were not in connection with the monasteries Anyway it is indubitable that such facilities did exist and in plenty as early as the reign of King Ashoka It will not be beyond our point to add that Budhism had placed both religion and education on a more popular basis than Brahamanism and by breaking through the Brahamin hierarchy it had helped in the spread of literacy and education

The period after the reign of Ashoka especially the one commencing with first century after Christ witnessed a movement surging across the entire length and breadth of India aiming at the salvation of the lay man through an earnest performance of one s duty The priceless composition, Bhagwad Gita, which in all probability is a production of the period, contributed greatly to this upheaval The Mahanyana sect of Budhism which lays down that the spiritual progress for the final liberation can also be achieved by those who do not forsake the world and become monks had also a part to play in the spread of the movement This layman s movement also led to a desire for education growing up among the people There is thus every possibility of a large number of elementary schools having sprung up to meet this urge and the Budhist monasteries, especially the Tols must have made a good deal of contribution in the domain

Budhist Institutions of higher learning —

Origin and General characteristics —We have seen how the Budhist system of education had its origin in the *Maths* or monasteries, wherein the *Bhikshus* lived together in a kind of communities and where they sometimes held discussions and discourses about their religion We have also seen how they took in novices in their order and how in later times as a matter of policy, they came to take students other than those belonging to

their order

These Budhist Maths Viharas and Tols as they were called, *developed through internal cohesion into big educational cities* which can compare favourably to the medieval monastic universities of Europe Some of these became international centres of light and learning and were the cause of the spread of the name of India far and wide *We can thus trace the rise of the organised public institutions, even those of the Hindus, to the influence of Budhism* These were well knit and well organised Budhist institutions of higher learning were the pride of India and attracted students and travellers from distant lands It was in one of these universities at Nalanda that I Tsing the Chinese traveller, lived for full ten years There he met many a distinguished teacher and scholars about whom by way of paying his heart felt gratitude, he writes, "I have always been very glad that I had the opportunity of acquiring the knowledge personally, which I should otherwise never have possessed"

Another thing to be noted about these great Budhist in*stitutions is that inspite of their having had a religious beginning* and their management being in the hands of the Budhist monks, they were mainly non sectarian in their outlook and did not confine themselves only to religious education Being mainly Budhist in design and outlook, they naturally attended to Budhist doctrines and philosophy but Hindu religion also formed an important part of the course of their studies Pali, the language of the people at large, was encouraged and was used as medium of instruction It does in no way mean that Sanskrit was given the go by Rather an outstanding importance was attached to the study of Sanskrit as well as to the Hindu law and philosophy All these formed an integral part of the curriculum. Other secular subjects of study were Medicine, Logic, Politics and Astronomy The latter named had been included for the object of giving necessary training to the lay students who were to join government service after the completion of their studies

Some of these great institutions about which we have been talking were founded at Nalanda, Vikramasila, Odantpuri, Sarnath and Vallabhi An account of some of these institutes of light and learning is sure to prove very instructive as well as interesting

1 Nalanda—It was the most famous of the Budhist *Universities* and its ruins are still there at a place seven miles from Rajgir in Bihar It was founded sometime in the early period of first century B C It had been in existence for about seven centuries, when it was visited by Hiuen Tsiang It was ransacked by

Bakhtiar Khilji about 1200 A D Under the liberal patronage of Harsha (606 647 A D) this University rose to the highest summit of glory The Chinese traveller I Tsing has left a beautiful account of the University He says that 8500 students resided there and received free education in the various sciences There were also 1500 teachers all residing on the premises

Organisation—The university was housed in a splendid building The great college stood in the middle surrounded by eight other halls There were residential quarters for the priests, students and there were observatories In one of the nine storeyed buildings was located the library It admitted those who embraced monastic life as well as lay students It had 300 smaller apartments Monks from all the countries China, Tibet, Ceylon, Burma, and Siam flocked to it Its fame even attracted non Budhists from all over India There were six colleges comprising the University Each college provided instruction in one subject and there was a separate professor for each subject At the time of Hiuen Tsiang, Sila Bhadra, the disciple of Dharam Pala, was the principal Students could specialise in one or two subjects but general knowledge in all other subjects was also required

Curriculum— The education provided was both religious and secular Doctrines of Budha and Vedas were both studied Grammar, Logic, Philosophy, Medicine Mathematics and Geometry were some of the secular subjects included in the curriculum Both the languages, Sanskrit and Pali were in use Its greatest and brilliant achievement was in the field of Logic and the most difficult school was the School of Logic or the School of Discussion as it was then called Hiuen Tsiang bears out on this point, when he says, ' Of those from abroad who wished to enter the School of Discussion, the majority beaten by the difficulty of the problems withdrew

In the beginning the study of Grammar was chiefly attended to It was followed by composition in prose and verse logic and meta physics Instruction was largely individual but the students were required to take part in debates about the different religious systems and philosophies That is why they were made to study Vedas Upnishads and all about the different schools of Hindu Philosophy as well as the principles of the Budhist and Jain religions By way of preparation for participation in these debates much attention had to be devoted to Logic

There is also evidence to show that the students took part in chariot racing, boxing wrestling archery mimicking other people s art and dancing The standard of studies was very high and so

was the entrance examination conducted by the professor who kept the gate It is said to have been so stiff that eighty per cent of the intending entrants failed to qualify and were consequently refused admission One cannot fail noticing that the curriculum excluded all technical subjects and was, therefore, a deterioration from the one followed at Taxila But this omission is difficult to account for A monk at Nalanda had no care about his board and lodging and even clothe, for these all were supplied to him free He was thus free from all secular cares and was expected to devote the whole of his time to intellectual pursuits The obvious result was that the depth of learning acquired at Nalanda was of a far higher standard

On going through the curriculum set forth above one is forced to the conclusion that the same appears to have been meant mainly for the lay scholars The curriculum meant for the monk scholars was somewhat different They had not to go in for the study of *secular sciences as literature and astrology but were rather mainly* concerned with theological subjects The would be Bhikshu had to carry on with the study of Pali and Sanskrit under the direct supervision of his preceptor for the first ten years *i e* till his admission to the brotherhood Then followed a study of the Budhist sacred books (Triptakas) After this he carried on with relatively advanced works in Budhist philosophy and religion A full and detailed study of Logic was also demanded of the Bhikshu for without the *same it was thought, he would be no match for his Brahman opponents* It did in no way mean that his education terminated there. On the contrary Budhist monks were expected to be life long student and a majority of them were really so

Nalanda had a galaxy of fine teachers, Dharmphala, Shil bhadra and Jinamitra being the most outstanding personalities, well known for their writings and studies To their great attain ments, I-Tsing pays a great tribute when he says that he would not have acquired all the knowledge he had, if he had not been at Nalanda Another Chinese traveller Yuan Chwang while speak ing of this fountain of learning, is not less emphatic when he says 'The foreigners come to remove their doubts and to become celebrated

Finance —It depended for its maintenance on the revenues of 100 villages donated by the Gupta Kings but it is to be noted that these kingly donors had no control over the great institution It is rather said that the offer of a munificient grant by a king made to the institution on the condition that his son be admitted to the higher council of the monks was rejected unceremoniously It shows, beyond the shadow of a doubt, how greatly the internal

autonomy was prized and any help that was accepted was without any strings attached to the same

2 Vikramasila (800 A D) – It was founded by King Dharmpala of Gauda at a place in Bihar It is said to have possessed 108 temples and several halls all encolsed by a high boundary wall The high wall had six gates each leading to a college The Dawar Pandits guarding the gates granted admission to the intending candidates and that too on their qualifying in the preliminary test It was managed by a board of six monks presided over by the chief about approved by the Pala Kings The monk teachers of the establishment were men of learning and soon its fame spread beyond the Himalayas and it began to be visited by Tibetan scholars A special guest house was maintained on the premises for their exclusive use This intercourse between Tibet and Vikramasila continued for four centuries The University like the one at Nalanda had a galaxy of scholars Upadhaya Alisa who lived and thrived in the 11th century perhaps outshone them all According to the Tibetan tradition he is said to have visited Tibet and helped the religious authorities there in the reformation of the religion of Budha

The number of students was fairly large In the 12th century there were as many as 3000 monks residing at the place and getting their food gratis from the four kitchens The curriculum does not appear to have been as wide and varied as at Nalanda and included only grammar, logic, metaphysics, tantras and ritualism There is some evidence to show that diplomas and titles were given to students at the termination of their course The university roll of honour was maintained by putting the pictures of its distinguished students on its walls, It possessed a very rich library which even evoked the envy of its Muslim destroyers

The University flourished till the end of the 12th century, when it was destroyed along with Nalanda by Bakhtiar Khilji, one of the generals of Mahmud of Ghori

3 Valabhi (*Modera Vala*) - It was the capital of an important kingdom and a port of international trade It was also a great seat of Budhist as well as Brahmanic learning It flourished about the same time as Nalanda and I Tsing tells us that its fame rivalled with that of the same It also attracted a large number of students whose number is said to have been six thousand in 640 A D I Tsing informs us that the students at the termination of their course in this university were appointed to administrative jobs in the country It is therefore, most probable that secular subjects like Law, Economics and Literature were taken up along with the

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CHAPTER III

EDUCATION IN MEDIEVAL INDIA

(A D 647 to A D 1765)

Closing period of Hindu Education—The Ancient Period came to a close with the fall of the great King Harsha in 647 A D This period ushered all the ills of Hindu society most of which live uptil now The wretched caste system, shorn of its previous flexibility the idol worship, the early marriage and the seclusion of women folk and lack of facilities for educating them were some of the ills which crept into the Hindu society of the time and went a long way in under mining it.

So during first epoch of the Medieval period beginning from 647 A D and extending upto 1200 A D, we see a dete rioration in the standards of knowledge and education Perhaps the Indian mind which had been highly creative for the last twenty five hundred years or so and had once attained the zenith in the field of creative activity was growing old and emaciated The result was that the Vedic studies, during this period, usually came to mean the mere cramming of the text of the Vedas. The number of Vedic scholars who could interpret and expound the Vedas with sublimeness and penetrating insight dwindled down Kings of this age were also disposed to extend patronage to the poets who could compliment them Another reason was that there was no supreme authority in the country which was now split up into small units which were constantly at warfare with each other

But inspite of all this discouragement the Brahmans stuck to their duty of keeping the Vedic literature alive Although the achievements of the Hindus in the field of literature in the Middle ages compare very unfavourably with what their illustrious ancestors had done in the ancient period, yet all did not seem to have been lost Benares where Shankarcharya lived and studied (900 A D), Kanuaj Peshawar, Nawadip in Bengal, were still thriving as centres of learning The Budhist Universities at Nalanda, Vikramasila Vallabhi

and Odantpuri were also rendering an invaluable service to the cause of learning and education

Along with th- sam , closely following the model of well organised institutions of the Budhists for higher learning, a large number of Brahmanic Temple Colleges sprang up all over the country The most important of these were at Madura in the South whose *Sangham* or assembly of teachers was reputed to be a highly learned body, Bnnaywani in South Arcot and Malkapuram in Guntur District The village of Salotagi in Bijapur district had another famous college during the 9th and 10th centuries in connection with the temple of Tyrayi purusha which attracted students from different provinces and maintained 27 boarding houses for lodging and boarding the students It possessed 60 acres of land, of which the income was utilized in providing facilities for higher studies in different branches of ancient learning

Thus it appears that the torch of learning was kept burning in the middle ages in the various parts of India But says V A Smith, ' Literature, although actively cultivated and liberally patronized at many local courts, sank far below the level attained by Kalidas ' This period, however, was remarkable for the production of some excellent commentaries Kumarila s commentary on Jamini's (700 A D) Karma Sutra, and Sankara's commentary on the Vedant Sutra and Bhagwadgita may be mentioned as the outstanding ones The cultivation of sciences though diminished in volume and stature, also did not come to a stand still, for we find the great Hindu Mathematician Bhaskara (Born 1114 A D) writing some of the finest books on Algebra and Astronomy during this period

In the field of religion, the medieval period marks the rise of the modern Hinduism to supermacy resulting in the decline of Budhism and its ultimate expulsion from the land of its birth The great assimilative power inherent in the Hindu culture had reasserted itself and had resulted in Hinduising the foreign immigrants into Rajputana and upper Gangetic provinces Most of these immigrants into Rajputana who rose to power were admitted in the frame work of the Hindu society and they came to work with an unprecedented zeal for the renaissance of the religion they came to accept Even Budhism could not escape this ever assimilating influence of the Hindu culture and came to be gradually merged in it.

The rot that had set in the domain of education for women during the second epoch of the Ancient Period, as a result of the discontinuance of 'Upanayana for girls, as enjoined by Manu and later on by Budhalayna, was making headway, so much so that it is rather doubtful whether an average Hindu woman was receiving

any education after the 6th or 7th Century A D It is thus hazardous to make any statement about the percentage of literacy among the women at the end of the Hindu Period (200 A D) but it could in no case have been more than five percent

Its achievements and failures —A perusal of the conditions existing in the later part of the Hindu Period, as set forth above establishes once for all the setting in of a rot in all spheres ,educational, social and political It is nothing but sheer truism to say that the educational standard of the period was not so high, as it was in the ancient days but India still thanks to the Budhist Universities of Nalanda and Vikramasila and the Brahmanical Temple Colleges, enjoyed the reputation of being an international centre of learning and education and attracted students from far and near

The Indian teachers like the great Dharmpala, Gunamati and Shankarachaya still excited the admiration of the foreign students for their powers of explanation and exposition and their attainments in *interpretative domain were still unmatched*

Ample facilities for higher education still existed and were being availed of by the sons of India in sufficiently large numbers. Education was still free and the number of selfless teachers eager to follow the high code of the teaching profession was *fairly* large

In the matter of elementary education, due to the disappearance of 'Upanayana the condition had vastly deteriorated The percentage of literacy among men and women of *the masses thus had* received an irrevocable set back

There had also developed a spirit of regarding all Vedic literature as revealed and inspite of Budhist teaching to the contrary any departure therefrom was regarded as a sacrilege The creative genius, as already indicated, was at its lowest ebb and the concern of the age was only to preserve the ancient culture and literature in its original form The self-conceitedness of the scholars, what ever their number, and their unwillingness to derive any benefit from the knowledge of others made the matters still worse

It is also regrettable to note that a rot seems to have set in even in the domain of professional and vocational education Du to the die hardness of the Brahman hierarchy, dissections and manual work of all kinds even agricultural operations, came to be looked down upon This was sure to result in the deterioration of standards in medical, agricultural and vocational education The worst sufferer indeed was the medical science

Budhism in its early stages had revolted, as already shown,

against Sanskrit, the *Devbani* and had worked for the uplift of Pali, the language of the common man But it also appears to have fallen in the old rut, during this period, using Sanskrit for all higher learning with the result that the vernaculars again fell on evil days

MEDIEVAL PERIOD, SECOND EPOCH

Muslim Period —

It begins with the incoming of the Muslim invaders and extends right upto the fall of the mighty Moghul empire, so it may be conveniently called the Mohammedan Period

In the Koran education is urged as a duty and one of the illustrious followers of the Prophet is reported to have said, ' It is better to educate one s child than to give gold in charity The Muslims had, therefore, played a great part in the revival of education in other parts of the world One of the first universities was indeed founded by them at Cardova The Muslim Alchemists of Arabia laid down the basis of Chemistry and a lot elsewhere was done for the furtherance of the cause of education

But no significant role seems to have been played by them in the educational field here in this country The reasons are also not far to seek and may be enumerated as :—

(1) The original Mohammedan invaders did not come here for settlement but only for plunder and booty

(2) The successive Muslim invasions from the North West and horrors and blood shed attending them gave a great setback and were not conducive to any educational policy or progress

(3) The despotic rule with its sudden impulses did not lead to any continuity One of these kings espoused the cause of education in right earnest, while his successor undid all that he had attempted

(4) There were no avenues of employment , no offices of trust and dignity to excite emulation in the hearts of the young students

Education under early Muslim Kings— It is thus evident that in India the contribution made by the Muslims is not very striking It is rather insignificant, microscopic and inconsequential It does not, however, imply that nothing was done between the 8th and 16th centuries by the Mohammedan kings for education It is also to be noted that although the fortunes of educational institutions might have been changing with the change of masters

but the two main types of educational institutions founded by the Muslims were all the time there right from the days of Mahmud of Ghazni to the last of the Moghul kings With this explanation, a brief description of the part played by the various Muslim kings will not be out of place

(1) Mahmud made no less than seventeen raids nto India from 1001 to 1024 A D He was a staunch opponent of idolatry He destroyed temples with a fiery zeal He could not thus be a promoter of education, for during his raids the Hindu education centres suffered grievously and learned Brahmans who taught were killed

In his own country Mahmud Ghazni is said to have founded a magnificent university at Ghazni with its large possession of curious books in the vernacular language

(2) Mahmud of Ghori settled in Delhi, and replaced temples with mosques and *pathshalas* with *maktabs*

(3) Kutb-ud Din who came to the throne in 1206 also built mosques and *maktabs* It was in his reign that the University of Vikramasila was ransacked by one of his officers, Bakhtiar Almost all the Slave kings patronised educational institutions In Balban s reign a number of learned men are said to have visited Delhi

(4) Khilji kings did not do any thing for the cause of learning Jalalul Din had granted some lands and *jagirs* for the upkeep of educational institutions but his successor Alau ud-Din confiscated all such *Jagi s*

(5) Tughlaq did a lot for the cause of education On the authority of Freshita, a well known historian, we learn that Feroz Tughlak spent 136 lacs of Tankas, each Tanka being equal to six rupees on education Th re were thirty colleges attached to mosques during his regime At Delhi he founded a well known university It was in fact a residential university and was housed in a costly building with a celestial garden round it Many learned men were put there to act as teachers One of them was the illustrious man of letters, Maulana Jalaluddin Rumi and the other was a great Mohammedan teacher from Samarqand Some of the chief features of the university were —

(*a*) The students and the teachers lived together on the premises

(*b*) Scholarships and stipends were given

(c) Religious studies predominated A mosque for offering prayers was attached

(d) Hafizes had to recite the whole of the Koran continuously

(e) Prayers were daily offered for the longevity and prosperity of the king

A detailed description of this renowned institution founded by Feroz Tughlaq will not be out of place Rather it will go a long way in giving the readers a conception of the Muslim system of education especially at the higher stage Here then, is the description —

The *Madrassah* was a very costly building with lofty domes and situated in an extensive garden The place was fit for meditation There was also one tank The sight was charming when the students used to walk and divert on the side of the tank or listened in attentive masses to the learned lectures of the professors from their respective seats '

' There were two learned responsible professors to whom the college was entrusted The first was Maulana Jalaludin Rumi who used to lecture on Theology and the other was a great religious teacher who had hailed from Samarqand '

' Both the students and the professors had to reside within the college So the facilities for the communion of the students and the tutors were provided This was not only a place for studies but the spiritual well being was also looked after A big *masjid* was attached to it in which five compulsory as well as extra prayers were regularly said, conducted by the Sufis who at other times remained busy in counting beads and praying for the well-being of the Sultan The Hafizes (Those who learnt the Koran by heart) had to recite the whole Koran and pray for the Emperor and all the Musalmans

"There were separate arrangements for the accommodation of travellers. Attracted by it they used to come from different countries The college was also noted for beauty and charity for the poor and the needy, in its *masjid* they received the help they wanted.

"There was suitable provision of stipends and scholarships for the successful students and over and above, every inmate of the *Madrassah*, be he a student professor, or traveller lodging there received a fixed daily allowance for his maintenance That was given from charity of the state to the institute for offering prayers for the well being of the Emperor

(6) Timur's invasion in 1398 gave a great set back to Muslim education in the country Timur sacked all the schools along with the religious and charitable institutions

(7) Lodis did little but Sikandar Lodi tried to popularise Persian even among his Hindu subjects Posts and offices were thrown open to them and this was a great inducement for the learning of Persian Muslims also tried to learn Hindi Thus were laid the foundations of that great hybrid, Urdu, to come into existence

(8) Smaller independent Indian states were a bit more enthusiastic In the small Bahmni State in Deccan, a good many village schools where religion and learning grew side by side had sprung up under government patronage The same was equally true of Malwa and Golkanda

To sum up, it can be said that there was no systematic and consistent educational policy before the advent of Moghul rulers and the standard and extent of education had greatly deteriorated, so that Babar had ample reason to complain of the decay of learning, when he ascended the throne

Education under the Moghuls —Babar, himself a man of poetic imagination and well versed in Persian and Arabic, took great interest in education and took the initiative. His son Hamayun built a Madrassah at Delhi over his own tomb

It was left to Akbar to inaugurate a determined policy of educational encouragement. He in fact, built up a decent educational edifice of which the chief charcteristics were —

(a) Throwing open the admission into Maktabs and Madrassahas to all without the distinction of caste and creed Hindus and *Muslims studied together in schools and colleges and went through* the same curriculum

(b) Encouragement of the Hindu art and literature along with that of the Muslim Akbar encouraged painting, music and calligraphy

(c) Translation of Hindu books Mahabharata and Ramayana Atharva Veda, etc into Persian and of some well known books of Muslims into Sanskrit

(d) Efforts to bring about an interblending of the two civilizations and cultures o Muslims and Hindus by intermarriages and interblending of arts and literature

(e) Encouragement to men of letters of both communities Faizi, Poet Talib Isphani, Mathematician Mirza Ghafur Beg, Todar Mal, Tan Sen all lived and thrived at his court

(f) Collection of a valuable store of books and paintings

(g) Founding of a large and celebrated college at Fatehpur Sikri and another at Delhi

We are indebted to Blockmann for giving us a beautiful description of the large college founded by Akbar on the hill of Fatehpur Sikri, "the like of which few travellers can name Besides these, there were other Madrassahas at Fatehpur Sikri, Agra and Gujerat These institutions of higher learning were mostly residential but the one at Delhi where Sheikh Abdul Haq taught was only a day school Akbar had also founded an 'Ibadat Khana at his new capital where debates were held on religious, philosophical scientific and historical questions

Akbar also caused to be collected many a rare and valuable book which he got divided into two classes, science and art, and entrusted the said collection to a full time librarian, Mulla Pir Mohammed

Akbar even paid attention to the method of instruction in schools Before his time, boys were kept in school for many years Akbar ordered that the students should first learn to write the letters of the Persian alphabet and should complete the work of learning the shape of letters and their names in the first two months After some weeks practice the students were to learn prose and poetry More advanced students then took to studies in Ethics, Arithmetic and Accountancy Logic Law, Philosophy and physical sciences, as Astronomy and Agriculture, also formed a part of curriculur activities

It is to be noted that during Akbar s regime there sprang up besides the government institution, others which were privately managed and which rendered a lot of service in the domain of post graduate studies One such well known institution had been founded by Mir Ali Beg at Agra where Abdul Qadir, the author of 'Tarikh Bidayun received his education

Jehangir was less systematic in his educational policy but was *not retrogressive* He himself was well versed in Persian and Turkish and he thus encouraged men of letters like Beg, Hasan and *Mansur* *He is said* to have got repaired all the Madrassahs which had been lying desolate for 30 years or so He even went so far as to devise a system by which the property of those dying *without* any heir could be confiscated and spent for the furtherance of education in the country

Shahjehan, the architect emperor, will live as long as there are sun and the stars in the azure firmament above, for the grand and matchless buildings he caused to be built in India In matters concerning education he did not pursue a very liberal policy Still he is known to have founded the Imperial College in 1639 near Jamma Masjid and is said to have repaired the Darul Baqa College and put Maulana Sadaruddin at its head It was during his time that Bernier visited India and it is remarkable that he draws an unsatisfactory picture of the state of education in the country He is impudent enough to hold that the absence of scholars and teachers stood in the way of great educational institutions of the Western type springing up in India

Aurangzeb spent lavishly on the education of his Muslim subjects but was hostile towards the educational needs of the Hindus That was in fact in conformity with his general attitude towards them He rather went so far as to order the pulling down of Hindu temples and the schools housed therein in the year 1690

For furthering the cause of education of his Muslim subjects he increased the number of professors working in the Madrassahs at Ahmedabad, Patna and Surat Pensions and munificient allowances were granted to learned men and professors engaged in teaching work Even poorer students were encouraged by the grant of suitable stipends He took steps to have the Bohras of Gujerat educated and for the purpose suitable teachers were appointed and necessary examinations were held Auranpzeb also encouraged the starting of private institutions for higher learning by suitable grants Akramuldin Khan is said to have founded a college at Ahmedabad at a cost of Rs 1,24,2000 with the royal assistance Another well known institution was founded at Sialkot by Maulvi Abdul Hakim and that too owed its existence to Aurangzeb s munificence

With the death of Aurangzeb, the mighty Muslim empire collapsed like a house of cards (1707) Since that year till the establishment of the British power in India one comes across scenes of blood shed and horror and orgy of violence due to the ruthlessness of outside invaders and habitual jealousies and internecine warfare among the petty rulers who came to occupy the different provinces of the once powerful Moghul Empire

This constant disorder also resulted in the entire neglect of education and learning The period can, therefore be aptly looked upon as the darkest period of Indian education Of the later Moghul kings, Bahadur Shah was not fond much of matters educational, still he is said to have founded two colleges Mohd Shah is credited with the founding of an observatory at Delhi now popularly known as

'Jantar Mantar' with the assistance of Raja Jai Singh

It was during the days of Mohammad Shah that Nadir Shah invaded India and carried away the entire imperial library which had been built through the centuries by the Moghul emperors

Aurangzeb s Views on a Prince s Education—

Aurangzeb, while censuring his tutor Mulla Salah, indirectly gave vent to his views regarding the education of a prince He charged his tutor for his acts of omission in that respect, especially for not having told him the history of other lands especially those of Europe

According to him it was incumbent upon the tutor to have acquainted him with the distinguishing features of every nation—its resources, its heads of expenditure, its form of government, its religion and mode of warfare, etc

The tutor should, by a course of historical reading familiarise his ward with the origin of states, their evolution and progress, their reaching the pinnacle of glory, their decline and its causes

He should also tell the pupil all about his ancestors, their deeds and glorious conquests

Instead of teaching him one language he should teach him the languages of all the neighbouring nations

The tutor should make special use of the period of infancy and impart valuable instruction with the purpose of elevating the prince to have lofty ideas and render him capable of performing deeds of glory

Again, instead of teaching him the theoretical propositions of philosophy, he should give the pupil grounding in practical and moral philosophy He should also make him well versed in the reading of human nature, so that he may know how to deal with men at large

Muslim System of Education—During the Muslim regime the education of the people was provided through the opening of Maktabs and Madrasshas The former were elementary schools while the latter were meant to be places for higher education With the coming of the Muslims, mosques sprang up everywhere and the elementary schools were nothing but appendages of these mosques The Imam of the mosque acted as the teacher and he carried on his teaching work either on the premises of the mosque or at his house

The purpose in main was to impart religious instruction and to prepare boys for higher Arabic Schools and Madrassahs.

The Maktabs or the elementary schools were generally of the following four types —

(1) *Koran Schools*—They were generally attached to the mosques The purpose was to teach the pupils the recitation of Koran. It was not necessary for the students to understand meaning of what they memorised Neither writing nor arithmetic was attended to

(2) *Persian Schools*—These were also invariably conducted by the Muslims teachers. In them were taught the poetical works of Sheikh Sadi A beginning was made with *Gulistan* The same was followed by the works of Hafiz and other writers of Islamic culture Selection of these works were learnt by heart Even Hindus attended such schools Writing was also taught but not with great energy and certainly not with great success

(3) *Persian-Koran Schools*—These schools combined in them the features of both the Koran and Persian Schools They were also invariably kept by Mauslim teachers

(4) *Arabic Schools*—They were in fact not meant for children but for adults and were made use of for turning out full fledged Hafizes of the holy Koran

Madrassahs—These were schools of higher studies and were generally opened and maintained by the kings and rulers They were generally residential institutions There were no fees Generally men of high learning who were well versed in Muslim theology were put there as teachers

The course of studies included literature, Grammar, Logic, Rhetoric Theology, Metaphysics, Law and Medicine Persian was the medium of instruction while Arabic the sacred language of Islam, was a compulsory subject Certain places such as Lahore, Sialkot Multan, Delhi, Ajmer Gujrat were centres for higher learning

The chief characteristics of all these schools may be advantageously summed up as —

(1) All were chiefly of a religious character and were residential

(2) The course of instruction in secular subjects was very limited Arithmetic and Geometry were almost neglected

(3) Paternal relation between the teacher and the taught, so marked in the Hindu system, was not noticeable

Method of Teaching—It was quite mechanical and consisted of recitation at a stretch, repetition and memorising The Maulvis, who taught, themselves did not understand in many cases what they taught Adams has given us a detailed description of the method that was followed

He says, "At school he is taught the alphabet , by the eye and ear forms of which he is required to repeat, until he is able to connect the names and the forms with each other to his mind The scholar is afterwards made to read the thirtieth section of the Qoran the chapters of which are short and are generally used at the time of prayer and in the burial service The words are marked with diacritical point in order that the knowledge of letters, their junction and correct orthography and their pronunciation may be thoroughly acquired The next book put into his hand is the Pandnameh of Sadi a collection of moral sayings many of which are above his comprehension, but he is not taught or required to understand any of them The work is solely used for the purpose of instructing him in the art of reading and of forming a correct pronunciation without any regard to the sense of the words pronounced

Adams further tells us that the next text put in the pupils hand is Amadnameh exhibiting forms of conjugating the Persian verbs which are committed to memory by frequent repetition The first book which is read for the purpose of being read is the *Gulistan* of Sadi, containing les ons ?on life and manners That book is followed by *Bostan* by the same author The pupil is afterwards made to write Persian names then Arabic names and next Hindi *names* especially such as contain letters to the writing or pronunciation of which difficulty is supposed to attach Elegent penmanship is considered a great accomplishment They first write upon a board with a thick pen, then with a finer pen on pieces of paper pasted together and lastly on paper in single fold This is followed by the perusal of the most popular poetical productions, such as Yousaf and Zuleikha the love story of Leila and Majnu the Secundarnameh containing an account of exploits of Alexander, the *Great, etc* Arithmetic by means of Arabic numerals and instruction in the different forms of correspondence and petitions completes the course

Bismillah Ceremony:—Muslims, like the Hindus, commenced their child s education with a formal ceremony which went by this name Adams has described it at great length When a child was four years, four months and four days old, the relatives and friends

were called on a fixed day The child was also dressed in new clothes and made to sit on a cushion in their presence Some verses of the Qoran were read out by the Mullah and the lad was asked to follow him If the child proved to be recalcitrant, he was asked to repeat the word Bismillah'

Centres of Muslim Learning —In most of the towns where the Muslim power was established, a mosque and a Madrassah, sprang up Some towns even had more than one such institution at the same place Places like Delhi, Sialkot, Agra, Ajmer, Ahmedabad and Patna became well known for these institutions The place which excelled all in its fame for being a centre of higher learning was Jaunpur which came consequently, to be known as the Shiraz of India Jaunpur came into prominence during the days of Ibrahim Sharki (1402-1440) and attracted students from far and wide Emperor Sher Shah Suri is said to have been one of its alumni It undertook instruction in such subjects as History, Persian, Poetry and Arabic. It is said that in the heyday of its glory, it had a hundred or so of colleges and mosques

Another centre of repute was Bidar It was famous for its institution which had been founded by a private patron of learning, Mahmud Gawan, during the 15th century Being a rich man with a love for the spread of knowledge, he founded the institution and housed it in a grand two storeyed building Attached to the college was a magnificent mosque within which were rows of rooms built for accommodating the teachers and the taught I is said to have possessed a fine library having 8000 books A renowned theologian Sh Ibrahim Multani is said to have guided the destinies of this once famous institution

Muslim Contribution to education reviewed and compared —When all has been said about the achievements of the Muslims in the field of education, it would appear that the Mohammedans, inspite of all their good intentions in the matter of the spread of education in India which they later on adopted as their own, could not even touch the fringe of the problem

At first their efforts were, in the main, aimed at providing instruction to the minority of the population which had gone into the fold of Islam Later on when the Muslims came to adopt this country as their own some concrete efforts were made for educating the people by the Muslim rulers especially the Moghuls. The net result of all the efforts unsystematic and lacking in continuity due to the changing whims of the despotic Muslim kings as they were, was that the extent and importance of Muslim influence on education

came to be considerable

In the first place, it helped in breaking down the barriers of caste, for, as already seen, the Mohammedan institutions were open to all Secondly, they rendered an invaluable service in bringing about the cultural unity in India The magnificient part played by Akbar, the greatest of all the Moghul emperors, will go down to posterity This trait of the inter blending of cultures, aroused and nurtured by the great Moghuls has been carried on and persists till now It was under the Muslim patronage that many a Sanskrit book came to be translated into Persian and Arabic. The Hindus no doubt, took kindly to these languages, perhaps for their utilitarian value But their interest in the study of the same did go a long way in bringing about the required synthesis of the two warring cultures

Another trait of the Muslim system is the tenacity of its educational institution, the Madrassah, which has stood the onslaught of time and of the changing dynasties and is still there going as strong as ever The relation between the teacher and the pupil was very intimate and followed exactly the pattern of the one existing in the case of Brahamanic education The Monitorial system in which the more advanced students were put to educating their juniors has been all along a special feature of Indian education in Mohammedan as well as Hindu schools

The social status of the Muslim teacher we find to be very high The Muslim teachers were generally men of character and had the confidence and respect of their fellow men But they were not looked upon as Gurus as had been the case with the Hindus and there was also no such thing as touching the feet of the teacher before and after each lesson The principal aim of the teacher was to pass on to his pupil the learned tradition which he himself had received Thus it was the Conservation Theory of Aristotle which they unconsciously followed

Another trait of the ancient Indian education, *viz* its individualistic character was also continued during the Muslim period The unit of teaching was never changed from the individual to the group Among the higher classes each pupil had a teacher to himself In the case of girls it was a necessity for the Muslim girls due to very strict notions of Purdah, could not go out to attend schools Even in schools for the commoners the number of students taken in was so small, that individual attention could be very easily devoted to each pupil

An equally notable feature of the Indian education which was maintained throughout the long chain of centuries comprising of the

Hindu and Muslim periods was that it was personal and was based on the family system No gigantic state system of education had been evolved at any time Some of the Muslim emperors tried to guide the educational policy but with little result The Indian spirit of education that it should be looked upon as a sort of discipleship of the taught to the teacher and that it was intimately mixed up with religion was adhered to The ancient Hindu teacher, more or less, had a spiritual and religious aim and he wanted his pupils who were all Hindus to grow up as good and noble Hindus There arose the difficulty with the coming in of Muslims The Muslim kings had to choose between neglecting the education of their Hindu subjects and giving them a separate school. Majority of them it is indubitable, chose the first alternative The more progressive among them tolerated their existing schools but took no care to support or look after them while the more fanatic ones like Aurangzeb fell so low as to destroy them A few like Akbar chose even the second alternative and by doing so laid deep the foundations of 'Secularism' But it is as true as day light that none of them denied the principle that each child should be educated in his own education and according to his own method Moreover a religiousless or a neutral education was also never advocated during any period of India's long history

The absence of any utilitarian motive has been another worth copying trait of the indigenous system of education all through its history Earning of livelihood was at no time regarded as the main goal or even the incidental one So education was at no time diverted from its chief elevating influence This most scientific and noble attitude towards education and knowledge we see being adopted and followed through the Hindu the Budhist and the Muslim periods which we have had an occasion to study in some detail in these pages. We cannot but be sorry for having lost this great asset of the indigenous system of education in the present times If we could only revive it most of our ills would surely fly like chaff before the wind and would make this county a grander and pleasanter place to live in

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Assignment for Revision and Further Study

1 Describe in brief the relationship that existed between the state and learning during Hindu and Mohammedan periods How does it compare with the one that obtains today ?

2. Compare and contrast the methods of teaching and learning in the Hindu Pathshalas and the Muslim Madrassahās

3 Discuss in brief the educational policy of Akbar and compare it with the one followed by Aurangzeb Which of the two, in your opinion was conducive to the production of better results in the educational field ?

4 Give in brief the main features of the Muslim education as compared with the ancient Brahamanical education Which of these, in your opinion, have been carried down to this day ?

5 Discuss the causes that led to the decay of Hindu education in the Medieval period

6 Bring out clearly the importance attached to education by the Mohammedan religion and say why could not the Muslim rulers in India do much for the furtherance of the cause of education in this country

MODERN PERIOD

CHAPTER IV

EARLY BRITISH PERIOD

(1600 to 1813)

Position at the time —India, as we have seen, was once one of the most cultural nations of the world and even could rightly be proud of its achievements in the educational domain before the British At the Round Table Conference held in England during 1931-32 Mahatma Gandhi had stated that India was less literate after a century or so of British rule than it was before the advent of the same His statement started a controversy The British officers like Sir Phillip Hartog tried to take the sting out of Gandhiji's most damaging charge by twisting the information provided in Adam's Third Report submitted by him after having completed a survey of the existing state of education in Bengal and Bihar Without going into the arguments adduced to support or contradict the charge levied by Mahatma Gandhi, one can say, without any fear of being contradicted, that education which had once attained enviable heights in India was even at the beginning of the British rule not so neglected as it is given out by most of the British The whole of the country was studded with Hindu Tols and path halas and Muslim schools and madrassahas administering to the educational needs of the country's children with the result that the percentage of literacy was fairly high

Early efforts by Christian Missionaries —The East India Company had been established on 31st December 1600 A D and was in the earlier only a commercial concern Its main object being trade, it did not concern itself with educational or political activities It got the *Diwani* in 1765 The Regulating Act came seven years later This was followed by Pitt's India Act 1784 This period right up to the Charter of 1813 by which the East India Company had assumed some of its responsibility for education in India was a period of neglect During this time nothing tangible seems to have been attempted by the Britishers for edu-

cating the people of this land But there were two agencies working for the spread of education Firstly there were the Christian Missionaries and secondly, there were some benevolent Indians and enlightened Europeans

It were the Portuguese who first came to India But they did not come, to quote one of the writers for trade in spices and coconuts but with express commission of making Christ known to the people with whom they would trade They, therefore started schools at Goa, Daman, Dev, Hoogly and other places with the primary intention of educating their new converts to Christianity Reading and writing was taught in Portuguese as well as in the local language

The French had similar schools at Pondicherry, Mahe, etc The characteristic of the French schools was that teaching was done in the mother tongue by Indian teachers French was only taken up in the secondary schools at Pondicherry The Missionaries played an important role in these schools They taught the Christian doctrine and started schools for non Christians and even went so far as to feed, clothe and supply them the necessary books These schools are said to have been fairly sufficient and were cosmopolitan in character

The Danes were not to lag behind They also opened Tamil schools for Indian children and translated New Testament in Tamil The number of schools opened by them in 1725 came to 21, 17 for the Heathens and Mohammedans and four for Christians They themselves learnt Tamil and taught in the same A printing press in Tamil was also set up in 1713 They reserved English for higher education Schwartz of the Protestant English Missionary as already stated started in 1784 some English schools in Tanjore with the object of teaching English to Indians, for it, he thought, would help the Company and the people to understand each other

Baptist Mission —Most outstanding is the work done by the Serampore Trio—Carey Ward and Marshman, at Serampore near Calcutta They not only translated and published Bible but started a number of schools for boys and girls at Serampore, Calcutta and other stations They also set up a press of their own at Serampore

But soon after the publication of the hated pamphlet "Address to Hindus and Muslims" in which the Prophet and Hindu religion had been villified, they alienated the sympathies of the Government who were compelled to control the missionary activities

Thus we see that a good beginning had been made by the various missionary agencies, which are important not only for their chievements though this was considerable, but for the impetus in fact, the start they gave to Government enterprise The East India Company soon felt a desire to emulate the missionaries through self interest if not from the pure love of Indians.

Unfortunately the early educational efforts of the Christian missionaries and the East India Company, who, as we will see, had also tried to supplement the work of the Missions, were actuated not so much by the desire to spread Western knowledge and culture as to convert the people to their faith Education for them, consequently was not an end itself but only a means to evangelisation The children whom the missionaries could attract into their schools were mainly orphans or belonging to the low castes and thus of poor means The Christian missionaries, therefore, could only raise their cultural social and economic status by imparting education to them. Thus it will be sheer truism to say that the early efforts of the missionaries were exclusively for Christian converts

These Christian Mission schools were, moreover, elementary schools which imparted only the rudiments of education in the vernacular of the place or through the mother tongue Their educational efforts do evoke our approbation for they had to make a start almost on a clean slate They had to train teachers, write text books in vernaculars and encourage people to avail of facilities provided The efforts of Carey and his colleagues in the domain of the preparation of text books in vernacular were indeed praiseworthy

Another feature of the Mission schools before 1816 was tha instruction was imparted through the mother tongue But slowly this principle was being replaced by instruction through the English language, under the influence of men as Charles Gr nt Alexander Duff and Anderson Charles Grant had advocated Western education through English as early as 1792

The introduction of English in the Mission schools was also from an ulterior motive There was no desire to diffuse Western knowledge or to encourage the study of European science am ng the people It was only to be used as a means for propagating Christianity among the people of India English education they thought was not a secular thing but was steeped in the Christian religion The introduction of English they foresaw, would attract the boys even from the higher castes. They were right in their estimate for English teaching schools did attract many students belonging to the upper strata of Indian society So it is to be

remembered that the Missionaries were not primarily interested in the spread of enlightenment among the people here Whatever benefits accrued from the education, they imparted, were indirect and not aimed at by those who introduced it

Company's Early Educational Activities —

The East India Company, as already stated in the earlies was only a commercial concern Trade, being its object, it did not concern itself with educational or political activities But it appears that it did indulge in some sort of Proselytising (Missionary) activities from the very start In 1614 some Indians were recruited for missionary training Also an Indian christened as Peter was sent to England for further training in missionary work The introduction of missionary clause in the Charter of 1698 gave a fillip to this missionary zeal According to this clause the Company was required to keep chaplains at their factories and ships and to maintain schools in factories and garrisons.

In accordance with the provision of this Charter, chaplains were appointed at all the three presidency towns They regarded it as a part of their duty to look after the education of the Christian children, especially the Anglo Indians who were generally neglected With this aim in view, they established Charity Schools These schools were assisted by the East India Company through buildings, collection of funds by officials and permission given for organising lotteries But mainly they were being maintained by subscriptions and donations through the efforts of the Missionaries The overall educational activity of the Company in this period was mearge and it was running only a few schools The scope of its activities was also limited to the education of European and Anglo Indian children

It, on the other hand, had adopted a patronising attitude towards the missionaries who were encouraged to open schools and to carry on their preaching work with full vigour

The Company was given the powers of '*Diwani*' in 1765 and it now became a political power Its educational policy also underwent a change and it began to feel that it must do something for the Indian people

The company decided to follow the traditions of the Moghuls who had encouraged higher learning in classical languages and thus laid the foundation of the 'Oriental School of educational policy motive underlying its adoption was also political for the Comp wanted to educate some of the influential Indians for higher s and thereby win the confidence of th [illegible] er people and con

solidate their position The educational policy of the Company during the period (1765 1813) was to encourage traditional Oriental learning in Sanskrit and Arabic. It is also to be seen that the Company did not like to take any direct responsibility for the education of the people, as nothing of the sort had not been done so far in England even

In pursuance of this Orientalist policy, Warren Hastings started a Madrassah (which still exists at Calcutta) in 1784 at the Company's expense for the education of Muslim boys through the medium of Arabic. Here afew boys were attracted by a monthly stipend to undergo a course in Natural Philosophy Qoranic theology Law, Arithmetic Logics and Grammar and a grant of land yielding rupees 29000 a year was sanctioned for its upkeep

The same principle of promoting Orientalism resulted in the starting of a Sanskrit College at Benaras in 1791 by the British Resident Mr Duncan The education given there was in accordance with Manu Dharma (Law of Manu)

Warren Hastings successor to Lord Wellesley, also, started a college of another kind at Fort William in 1800 for the training of civil servants of the Company Languages History of India, Logic etc formed its course of studies

A venture of another kind, i e establishment of an English School, was also undertaken by the British Resident at Tanjore Mr Sulivan with the active assistance of the Missionary Mr Schwartz in 1784 The school was however taken up by the Company in 1787, who sanctioned Rs 100/ as an annual endowment to each of the schools started thus English, Arithmetic Tamil Hindustani and Christian instuction formed the curriculum in these schools

Besides these state institutions, many other institutions for the teaching of English sprang up especially round about Calcutta, for by that time the knowledge of English had come to be prized by some of the Indians on account of the possibilities it offered for better living and more intimate contact with the new rulers Most of these institutions were merely money making concerns but they did attract a good number of students from the best families. Some of these were founded with nobler motives and were imparting a decent general education

It goes without saying that these early activities of the East India Company were in no way enough to meet the situation They were rather a drop in the ocean. The education of the people was in a deplorable state of neglect so much so that in the year 1811 Lord

Minto was obliged to write a strong note on the subject to the Directors of the Company wherein he drew their attention to the lamentable decay of education in India and suggested the opening of two more colleges on the pattern of those already started

Govt Policy towards Missionary Enterprise —We have seen that in the beginning the Board of Directors had approved of the efforts of the Christian Missionaries but during this period their policy towards Missionary enterprise also underwent a radical change The incident like the Sepoy Mutiny at Vellore in 1800 and the activities of the Baptist trio (Carey, Ward and Marshman) in setting up a press at Serampore in 1800 followed by the publication of the pamphlet Address to Hindus and Muslims' in which the holy Prophet and the Hindu religion had been attacked and vilified gave rise to a new trend in the policy The Directors therefore, performed a *volte face* and announced their desire, through their Despatch of 7th September, 1808 to follow a policy of neutrality in religious matters and to discourage the educational enterprise of the Missionaries

The Government confiscated the new Baptist press and removed the missionaries to Calcutta under serveillance To remove doubts and fears of the Indians, clear enunciation of strict neutality in religion and absence of any desire at the propagation of Christianity was made in the despatch referred to above

The adoption of Oriental School of educational policy, following a political expediency for conciliating people and religious neutrality are thus the corner stones of the policy adopted and pursued during this period

It may be noted that all attempts made by the opponents of this policy especially the missionaries in England through the agency of Charles Grant who even had persuaded the great philanthrophist Wilberforce to bring forward a resolution in 1793 for the reversion of this policy came to naught

Conclusion —One need not dwell at length on the early stage of European education in India because it has not any great importance in the evolution of the present system It would suffice to say that it had its origin in the Proselytising activities of the European missionaries backed in the initial stages by the high ups of the East India Company

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Assignment for Revision and Further Study

1 "Education in India under the British Government was first ignored and then violently and successfully opposed "

Substantiate this statement bringing out clearly the policy followed by the East India Company in this respect.

2. Describe in brief the early educational activities of the Christain Missionaries and say why they took to teaching through English in the later stages ?

3 Discuss briefly the policy adopted by the East India Company from time to time towards Missionary enterprise. How would you account for the state of hostility towards the same ?

4 What was the state of education in India prior to the coming of the British ? Compare it with the one obtaining at the time of their departure Give reasons for the deterioration if any

CHAPTER V

CONTROVERSIES AND MACAULAY'S MINUTE

(1813 to 1835)

Charter of 1813 —The Company's Charter came once again for renewal in 1813 and a committee was set up for the purpose A large number of witnesses associated with Indian administration like Warren Hastings Munro, and others were examined The missionaries headed by Grant who had become an M P in 1802, and Wilberforce supported by Lord Wellesley had already succeeded in convincing the people that the education of Indians was being neglected Meanwhile Lord Minto s note of 1811 was received and the party for giving state recognition to education emerged successful in the teeth of bitter opposition Clause 43 of the Act of 1813 through which the British Parliament admitted that education in India was a state responsibility and had a claim on Public revenues can be rightly looked upon as the foundation stone of the present system in India The exact words setting forth this are worth remembering "A sum of not less than a lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of sciences among inhabitants of British territories in India'

This Charter also terminated the commercial monopoly of the Company and threw open the shores of India to the missionary activities

Although the Government had assumed responsibility for education but the Board of Directors lacked vision and did not give a definite ruling as to how the grant was to be made use of No doubt they had given some hint in their first educational despatch of 3rd June, 1814 that the sum was to be spent on grant of small gratuities to *pandits* and had stressed the desirability of encouraging the oriental learning They had also rejected outright any plan of finding any public colleges on English lines But this was only a passing phase of their policy and they sanctioned all the plans sometimes,

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of conflicting natures, that were submitted to them So it can be said that there was confusion on all sides and there was no well defined policy

Due to the various wars which the Company had to wage after 1813 nothing was done to make use of the provisions of the Charter regarding education It was only in 1823 that a committee known as *General Committee of Public Instruction was set up for devising* ways and means for carrying out the provisions of the Charter of 1813 The Government transferred the whole of the education grant and the entire management to this committee The General Committee started its work with encouragement of oriental learning, for the majority of its members as Dr Wilson and others, were Oriental scholars They were therefore known as Orientalists It re organised the Calcutta Madrassah and Benaras Sanskrit College and then established three more oriental colleges at Calcutta, Agra and Delhi In 1824 the Committee also started a press and published many Arabic and Sanskrit books Scholars were also appointed for translating European scientific works into Arabic and Sanskrit Stipends were given to oriental scholars and teachers Isolated grants *were also made to some private oriental schools*

Although the Committee patronised oriental learning it could not ignore Western learning altogether, as there was a rising tide *in favour of it, especially among the younger generation So* it organised a medical school in 1832 and added English classes to all Oriental Colleges The total number of institutions in 1831 with the Compnay was 14 with 3490 pupils

Although the Directors disapproved of their line of work in a Despatch of 1824, the Committee, with a majority of Orientalists as its members, defended its action and wrote back to say that popular feeling was against any such innovation in the field of education

Orientalist Anglicist Controversy —As already pointed out, the material advantages that accrued from the study of English had created an excessive and ever growing demand for the same The few English teaching schools in Calcutta and other such places were already *over flowing with students It appears that the public at* large had come to realise the benefits of the English education and there was a rising tide in favour of it This increasing popularity of English is brought home to one when one sees that the number of students in Benaras College rose from 163 to 279 in a single year immediately after the introduction of English Even greater was the increase in the enrolment in the Hindu College at Calcutta which rose from *70 to 421 in a period of 10 years (1819-*1829) after a similar change

This popular demand for English was even backed by the Indian leaders of understanding and position Raja Ram Mohan Rai, an eminent educationist and reformer, had addressed a letter to Lord Amherest in 1823 protesting against the establishment of the Calcutta Sanskrit College and had asked for the introduction of Western education Many other Indians of eminence were, similarly pressing for the introduction of Western knowledge and the imparting of instruction in European Arts and Sciences

The result of all this was that the fashion of Orientalism that had held the ground so far came to be challenged even on the floor of the General Committee of Public Instruction by the younger members who, in keeping with the times, were out and out supporters of English education As a result of the same in 1831, the Committee came to be divided in two distinct parties, the Orientalists and the Anglicists, each claiming an equal number of supporters

Both the parties agreed that with the meagre sum at their disposal, they could not even dream of tackling the colossal task of educating the masses The same was thus altogether ruled out It was also agreed that there being no adequate literary or scientific information needed for inclusion in any scheme of liberal education for the people available, the committee should straightaway go in for higher education and that too of the higher classes and not of the common man But leaving aside these points of agreement between the two groups there were others over which they were sharply divided, as would be clear from their respective view points —

Orientalist view point —

(a) The Orientalists wanted to keep the classical system in force through the establishment of oriental institutions award of stipends publication of oriental works and translation of western books in classics

(b) Their aim out and out, was the preservation and promotion of oriental culture

(c) They were also against the use of English as the medium of instruction It may not be beyond the point to mention that even the sturdiest among the *Orientalists* were not against the introduction of Western Arts and Sciences

(d) The conservative *Orientalists* even went so far as to argue that the word literature occurring in the Charter of 1813 stood only for Arabic and Sanaskrit *literature* and a learned native meant an Indian scholar well versed in either of the two languages

(e) They believed that it would be bad policy and even worse

pedagogy to force Indians to learn the language and literature of a foreign country, especially when they had an ancient and grand culture of their own and a language which was superior to English

Anglicist view point —

(a) The Anglicists were not satisfied with such a plan It rather appeared to them to be sluggish and entirely wrong

(b) They were against the grafting of new learning on an old Eastern stock. They rather desired that it should be planted on its own root

(c) They held that there was a growning demand for European knowledge among the Indians

Failure of the Sanskrit College as against the Hindu College and the ready sale of English books against the unsaleable books published by the Committee were advanced in proof of their assertion

(d) They, therefore, desired that the grant should be utilised for the establishment of institutions for giving instruction through English It should be noted that they were not against the printing and publication of Oriental books which were needed for actual teaching even in English schools and colleges

The Charter Act of 1834 besides enhancing the amount to be spent on education from ten thousand to one lac of rupees, had laid down that the Governor of Bengal was henceforth to be the Governor General of India A new member was also added to his executive who was to be incharge of Law and the first incumbent for the post was none else but the well renowned Lord Macaulay It was left to him to end this controversy by his famous note dated 2nd of February 1835 which is designated as 'Lord Macaulay s Minute' and which is sure to live for all times in the annals of history of education in India

Macaulay's famous Minute of 1835

The Anglicist Orientalist controversy is a momentous event in the educational history of India It is an event which decided once for all that English will be the medium of instruction in India In fact it was a controversy which put the balance in favour of English

The renewal of the Charter in 1833 was the occasion for a general revision of the company s educational policy in India Parliament voted one lac pounds instead of 10 000 The ten members of the General Committee of Public Instruction were equally divided on the question which had now assumed a far reaching urgency

It was whether they should go on encouraging Oriental education or substitute Western education in its place Lord Macaulay who came as law member in 1934 was invited by Lord Bentick to preside over the Committee It was in this capacity as president that he wrote the Minute of 2nd February, 1885 which was endorsed by Lord Bentick in his Despatch of 7th March, 1835 inaugurating a policy which has guided Indian education ever since

The first question that Macaulay took up for discussion in his Minute related to the interpretation of Section 43 of the Charter Act of 1813 Macaulay argued that the word literature occurring in that section could be interpreted to mean English Literature and secondly, that the epithet of 'a learned native of India' could only be applied to a person well versed in philosophy of Locke or the oetry of Milton and that the objective of promoting a knowledge of sciences could only be accomplished by the adoption of English as medium of instruction

Macaulay also differed from the Orientalists regarding the continuation of the institutions of Oriental learning He held the view that these should be closed as they did not serve any useful purpose This is how he argued, "We found a sanatorium on a spot which we supposed to be healthy Do we thereby pledge ourselves to keep a sanatorium there if the result should not answer our expectations? We commence the erection of a pier Is it a violation of the public faith to stop the work, if we afterwards see reason to believe that the building will be useless?'

Macaualy then proceeded to examine the problem of the medium of instruction on grounds of expediency and desirability Obviously Government could have selected any one of the three languages The mother tongue of the people, an oriental or classical language or English It is extremely unfortunate however, that the claims of the mother tongue were brushed aside by both the parties Macaulay observed It seems to be admitted on all sides that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be effected only by means of some language not vernacular amongst them He continued, "We have to educate a people who cannot at present be educated by means of their mother tongue' Macaulay argued that it was the duty of English to teach Indians what was good for health and not what was palatable to their taste Even assuming that the taste of the people should be consulted, Macaulay argued that Indians had given a sufficient evidence of their love for English In support of this, he pointed out that while the Committee of Public Instruction was finding it hard to dispose of its oriental publications, the English books of the Calcutta School Book Society were selling in thousands

and bringing in large profits He also drew attention to the fact that while the students of the Madrassah and Sanskrit College had to be paid stipends the pupils in the English schools were prepared to pay for instruction imparted to them there

Some of the other arguments which Macaulay pressed into service for espousing the cause of English are

(1) That English was a much easier language to master than Sanskrit or Arabic

(2) That it was the key to all the riches of Western knowledge and culture

(3) That English held an eminent position even among the languages of the West

(4) That it would bring Renaissance in India just as Greek and Latin did in Europe and England

(5) That it was possible to make Indians thoroughly good English scholars

(6) That it would create a class of persons 'Indian in blood but English in taste, opinion, morals and intellec

These arguments in favour of English education were set forth with all the logic Macaulay knew how to wield and with a vehemence which none could stand The effect was simply electrical, for who could persist in encouraging the false history astronomy, false medicine, false religion" or who could resist an appeal put in such moving words

"The question before us is simply whether when it is in our power to teach this language (English), we shall teach languages by universal experience, in which there are no books on any subject which deserve to be compared to our own whether when we can teach European science we teach systems which by universal confession where ever they differ from those of Europe differ for the worse and whether we can patronize science philosophy and true history, we shall countenance at public expense medical doctrines which would disgrace an English ferrier astronomy which would move laughter among girls at an English boarding house history about kings thirty feet high and their reign thirty thousand years long and geography made of the seas of treacle and seas of butter '

Macaulay s conclusion though based on sweeping generalisations and unsound assumptions and prejudiced judgements carried the day Lord William Bentick issued the historic proclamation on the 7th March

1835 incorporating Macaulay's decision about the cultivation of Western learning through the medium of English, being the end all and be all of British educational effort in India

Macaulay's minute, its appreciation, and criticism

Appreciation—The role of Macaulay himself is variously described Some regard him as a "Torch bearer" in the path of progress Another section, which attributes the present discontent and political unrest in India to the spread of English education blame Macaulay as the root cause of all trouble Some dislike him for his ignorant and violent condemnation of Indian language, culture and religion Others blame him for being responsible for the neglect of modern Indian languages that inevitably followed upon the use of English as the medium of instruction

A closer examination will however, show that these opinions are both incorrect and unfair To call Macaulay a "Torch bearer" in the path of progress gives an exaggerated account of the role that he actually played It must be remembered that Macaulay did not create the desire for English education That desire was already there and it had its origin in the material advantages which were then inseparably connected with the knowledge of English. He was not even the organiser of the Anglicists because the party was already in existence when he arrived in India In fact when Macaulay came to India in 1834 the battle between the old and the new was already in full swing He was only responsible for the quick decision of the controversy that would otherwise have dragged on for years but which nevertheless, could never have been decided in favour of classical languages The credit for this historic decision is thus his and we should give him his due

It has become almost a fashion to speak disparagingly of Macaulay especially of his efforts in imposing Western culture, Western ideas and knowledge A little examination of the state of affairs prevailing at the period would show that Indian culture had really become emaciated after centuries of confusion and darkness and that Indian knowledge which at some period of Indian's history stood matchless had deteriorated beyond expression Both stood in dire need of infusion of new blood Macaulay, with the vision of a prophet, saw that the virile civilization and knowledge of the West were necessary for rejuvenating the Indian culture and knowledge His note served for bringing about the dawn of cultural renaissance Before it the barriers of caste conservatism and religious orthodoxy were all swept away and in their place dawned a new era of progress of intellectual activity and of prosperity

It is but a *strange irony of fate that Indians should also* chastise Macaulay for sowing seeds of political ideas His countrymen are right in doing this, for these political ideas, when grown strong and powerful, had resulted in their losing a vast empire For that we are rather under a deep debt of gratitude to that man No doubt, even before Macaulay, some political consciousness was alrea dy there and it was discernible in the idea of jury and the recognition of Indian s right to have some say in the matter of govern ment But Macaulay s new and bold policy did sow the seed of the great political movement which resulted in the long run in India casting off the shackles of her slavery and emerging out as an indepen dent democracy

The new policy, enunciated by Macaulay through his famous *minute, also helped a great deal in cementing the bonds of friend* ship between East and West and in removing the barriers between the rulers and the ruled

But of far greater importance than all this is the clear cut pol icy that was laid down once for all for educationists of the country Macaulav with this bold step had cut the Gordian Knot of the various controversies *that went to hamper the progress of the education* Its importance can best be realised that this policy, more or less held the ground in educational matters through the remaining period of English rule and led to vast progress, especially, in secondary and college education Macaulay s minute is thus rightly regarded as hav ing provided the turning point to the history of education in India

Criticism —The first charge levelled against Macaulay is that he introduced a new policy *i e* the introduction of English education in India It is wrong to say so The idea of the Westernisation of education had already struck deep root He merely took the tide at its flood The Government were themselves already in its favour as they stood in need of English educated Indian servants and wanted to u e *English as a connecting link between the rulers and the ruled*

(2) The second charge is that he was a means to the spreading of political ideas in the country The Reformer, an English paper founded by Prasanna Kumar Tagore in 1831 had already commenced opposing the Government while Raja Ram Mohan Roy had asked for a Reforms Bill in 1832

(3) Macaulay is also wrong in holding that the virile civiliza tion of the West was necessary for the rejuvenation of the Indian culture which had grown old

(4) He is also blamed for foisting English as the medium of instruction and there is a lot to be said in favour of the charge He ought not to have totally rejected the languages of India branding them as being crude and unsuitable for communication of scientific and literary ideas

But this would go to lessen this blame of his, when we admit that he was in favour of using English as medium for a short period i e till the enrichment of Indian languages

The real fault is of our rulers, for we see that the Indian Government went so far as to reprimand the Bombay Government, when they tried to improve the local languages through the Poona Sanskrit College

(5) Macaulay s note did bring about a neglect of the Indian languages which resulted in the shrinking up of elementary education Lord Curzon s remarks amply bear us out "Ever since the cold breath of Macaulay s rhetoric, the elementary education of the people in their own tongue has shrivelled and pined "

(6) His ridiculous statements regarding the language of Qoran and Vedas and his outburst that one shelf of a European library was worth the whole native literature of India, are simply unforegivable Is there any body who can stand his nonsense that the language of Qoran was a trash and of the Vedas a mere clap trap ? Similarly his ridicule regarding the Hindu Mythology shows the narrowness of his mind James' words, "His pronouncements are too glib, too unqualified and some time err against good taste", correctly depict Macaulay

(7) Macaulay has been also rightly criticised for having produced a feeling of antipathy in the present Indian generation against Western culture for by trying to cut them off from their past heritage, he gave rise to a reaction A policy of synthesis and assimilation of cultures would have achieved better results

(8) Macaulay held that English would produce the same result as did Greek and Latin in England during the Renaissance This analogy could not hold good in India

(9) Macaulay had thought that English education would anglicise Indians and even would go to undermine the religious and social fabric of India But the dynamic nature of Hinduism falsified his hopes.

(10) His Filtration Theory proved to be a mirage and could not produce any good results

(11) Macaulay s action resulted in the creation of a sense of inferiority complex among the Indians

(12) It also brought about a cleavage among the English knowing and non English knowing Indians

Horace Wilson in his evidence before the House of Commons in 1853 observed We created a separate class of English knowing scholars who had no longer any *sympathy with their countrymen*

Macaulay had unwittingly perpetrated a grave injustice A N Basu writes 'They helped in further dividing the country and in creating yet another caste in this caste ridden land of ours English education thus divided India, spiritually and intellectually, into twain into English knowing class of men and non English knowing class of people Even among those who learnt that language in most cases mere words were studied and thoughts and ideas and so all the moral effects of knowledge applied to every-day life were lost

Conclusion – To sum up the whole, we can say that his minute cannot be regarded as Great Charter of Indian education, nor it can be dubbed as the evil genius of Macaulay There is no gainsaying the fact that it is an outstanding document and has influenced English educational policy for more than a century It has also brought about Western learning which has done good to India, in developing its language, in arousing a political consciousness and in bringing us in contact with European Sciences

We should remember that some of the criticism against Macaulay *is, however unjustifiable For instance, to blame Macaulay for* the neglect of Indian languages is not altogether fair Macaulay was aware of the importance of adoption of Indian languages as medium of instruction But he was apparently advised by local persons on both sides of the controversy that this was impossible and he can hardly be blamed for taking them at their word It was no fault of Macaulay if subsequent administrators lost sight of the view to which he was a party The study of Indian languages was also emphasised in several important state documents following Macaulay s minute and yet the educational administrators continued to neglect it So it would be quite unfair to hold Macaulay alone resposible for all the sins of commision and omission of nearly a hundred years of educational administration

No doubt, he gave vent to an Englishman s arrogance spoke ill of Indian culture and knowledge was impudent enough to pass offensive remarks about our *religious* books which no flesh and blood can stand But let us forget and forgive him with the Indian s traditional large heartedness especially when his intentions were none

but honourable Let us rather remember that by his bold policy he had rendered on the whole an incalculable service to India

Macaulay's Filtration Theory —The educational policy of the Government as formulated by Macaulay was sought to be justified by the theory of 'Filtration which comprised the belief that the best policy was to push forward the English studies and thus to create a highly educated upper class who would in their turn spread the desire for knowledge to the classes beneath them Macaulay as usual put it in his matchless style "Education is to permeate the masses from above Drop by drop from the Himalayas of Indian life useful information was to trickle downwards forming in time a broad and stately stream to irrigate the thirsty plains "

Macaulay who had been the originator of this theory was of opinion that it was not possible to educate the whole body of people but it was possible to bring about a class of persons Indian in blood and colour but English in taste, in opinion and in intellect and that education was to filter down from them to the masses

The first reason for advocating this was that it was the duty of the Government to educate those classes of people who had lost most by the change of Government Such education followed by employment in Government service was to be the surest way of winning their support and loyalty

Secondly, the Company wanted to follow the analogy of the aristocratic classes in England and to educate only the upper classes of society with a view to creating a government class But in practice the government educated not the aristocrats but those who were quick to perceive the advantages of the educational system It may also be noted that this policy had not borne any fruits even in England The existence of Universities for such a long time had not brought about any education of the masses and the government had at the time when Macaulay advocated it for India, changed over to elementary education

It was also based on the assumption that the upper classes would be educated first and that their culture would later on naturally descend to the lower classes This also did not prove to be right The water tight compartments into which the Indian society is divided were not conducive to its success

Again the Company was expected to give a good education in English to a few pesons and leave it to these persons to educate the masses through the modern Indian languages It is on this view that most of the educational activities were to be based

It should be noticed that this theory was the result of the small amounts sanctioned for educational expenditure which were hardly sufficient for undertaking the education of the *massess* *They* had to educate too many men and had the poorest of means. So adoption of this ideal was the only solution of their difficulties

But they had miscalculated Their assumption that every educated Indian, like the great Archemedes, would rush out and go in for educational work was falsified This did not happen firstly, because every person thus educated got a government job and secondly, such persons became cut off from their people and lost their sympathy and ideology But later on *this theory did work* out in the desired way The Government educational institutions admitted a minority and gave higher education to a very small per centage *But of these few a large number of noble spirits went* into the field of education and devoted their lives to the task To them we owe all the expansion of education which we come across today *Ultimately, we see, the task of mass education was carried* out by those very few through schools, through press, through publications

Vernacularists (1821 1848) —While the Orientalists and Anglicists were crossing swords, there had arisen another party *who organised themselves in 1821 as Native Education Society in* Bombay They advocated the use of local language as the medium of instruction They no doubt, assigned, suitable place to Sanskrit or Arabic as a classical *language and English as a modern language.* They were not against the Western knowledge but wanted it to be conveyed through the mother tongue They were also against the Filtration Theory and desired to start *right from the elementary* vernacular school and wanted text books to be published in Indian languages and asked for the training of at least six teachers on Lancastraian lines in each of the four languages of the presidency The then Governor, Elphinston, endorsed their policy and wrote his famous minute to the Government for consideration, where upon the Government sanctioned some money and gave *a litho* press to the Society Thus the Society was able to publish fifty thousand books in the vernaculars

This policy was later on reversed when Sir Erskine Percy, the Chief Justice became the President of the Board of Education which had taken the place of the N E Society in 1840 He was a staunch believer in Filtration Theory and English eductaion So in this Board also rose up two parties. The Vernacularists consisted of the Indian members and were led by Col Jervis The dispute was referred to the local government in 1848 but no definite decision was given But at this time the Government of India advised the

local government to concentrate their attention wholly on English education Hence here also the Anglists carried the day and English became the medium of instruction

Some Educational Personalities of the Period —

(1) **Elphinston (1799 1858)** The province of Bombay was created in 1818 and Mountstuart Elphinston was made the first Governor It was due to his encouragement that the Bombay Native Education Society which advocated the Vernacularist policy, *i e* the education of the masses through the vernaculars, came into existence It was he who got a special monetary grant sanctioned for it and got it recognised He himself was a learned man and wrote several works on History His good work in the field of education was duly recognised by the people who subscribed on his retirement two lacs of rupees to commemorate his services The Directors also contributed an equal amount and with this money Elphinston College was founded

(2) **Munro, Sir Thomas (1761 1827)** He joined the Madras Company in 1780 and by dint of his hard work and ability rose to be the Governor of Madras in 1820 It was he who had got made the enquiry regarding the magnitude of literacy at that period in Madras He had found the condition of education as extremely bad and in his minute dated 10th March, 1826 he proposed that an attempt should be made to educate the masses by improving the indigenous schools The first requirement, according to him, was a better type of teachers In order to create it, two schools in each district and one in each tehsil were proposed to be opened

The Directors sanction d the proposed plan in 1828 but by that time Munro had left for his heavenly abode Those who followed him had not his vision and the whole thing came to a close, when the Central Government sent orders in 1850 to concentrate on the spread of Western education

(3) **David Hare (1775 1842)** He arrived in Calcutta in 1800 and set up as a watch maker He was an enthusiastic educational worker and was prime mover in conjunction with Raja Ram Mohan Roy for the establishment of Hindu College at Calcutta He was a patron of vernacular education He established the Hare School His full size statue was erected by the people and his death anniversary is even now observed by the Bengalis

(4) **Raja Ram Mohan Roy**

He is aptly described as the Father of Modern India He was

born at Radhanagar in Bengal and was Brahman by caste He was well versed in Sanskrit Persian and Arabic. Later on he picked up Hebrew and Greek In 1804 he joined the service of the Company and rose to the position of a Diwan and retired in 1814

During the last 20 years he worked for the abolition of *Sati* and amelioration of the condition of women He was the father of Brahmo Samaj but it is in his capacity as an educationist that we should especially study him

He was the first to realise that the need of India was a synthesis of Eastern and Western cultures He was the first Indian who stood for popularising the study of English language and through it the Western sciences It was he who petitioned the Government to abandon the project for the founding of a Sanskrit College

He rendered valuable service to interpret India to English by dispelling their absurd notions about Hinduism and the poverty of India s ancient literature

He emphasised the study of Modern Indian languages and himself wrote a number of books in Bengali In 1830 he went to England to appear before the Committee and tried for the appointment of Indians to higher posts

(5) Ishwar Chander Vidya Sagar (1820-1891) —

He was another Indian patriot and educationist who during the period, when the Government was out to withhold Western knowledge from the people of India, took up their cause

He was born in 1820 in a Brahman family at Birasinha, a village in Midnapur District At the termination of his studies in the local *pathshala*, he went to Calcutta and finished his college career at the early age of seventeen and commenced his life as a professor in the Fort William College By dint of hard work and intrinsic ability he soon rose and was appointed as the principal of Sanskrit College and the Inspector of Schools, Hoogly in 1855

In his capacity as Inspector, Ishwar Chander Vidyasagar did a lot for the education of the masses He succeeded in setting up 35 middle schools But of far greater importance is his work in the sphere of education for girls With incessant toil, travel and hard work, he had set up as many as hundred girls' school in a very short time in the villages in his circle When refused grant for these schools, he took upon himself the running of all these schools

Another of his great feats was to bring higher education within the reach of the lower middle classes He established in 1864 the Metropolitan Institute where the fees charged were much lower than in the English schools In that institution he employed Indian professors to eradicate the idea of superiority of the European scholars

He was also a great social reformer and devoted his life to the cause He put up a heroic fight for the preservation of Sanskrit

Assignment for Revision and Further Study

1 Describe the controversy between Orientalists and Anglists. What were its chief features? (P U 1954 Sept.)

2 Make a critical review of Macaulay's contribution to the Indian education

3 'Macaulay's Minute cannot be regarded as the Great Charter of Indian education, nor can it be dubbed as the evil genius of Macauly' Comment on this statement.

4 What is meant by the 'Filtration Theory'? How did it affect the progress of education in India? Give facts and figures in support of your answer

5 Describe in brief the results of the survey conducted by Adams in the field of indigenous education and evaluate the problem of Indian education

6 Write brief notes on —

1 Thomason Plan

2 Vernacularists.

3 Gandhi Hartog Controversy

4 Raja Ram Mohan Roy

5 'Payment by Result system of grants

CHAPTER VI

WOOD'S DESPATCH

(1835 to 1857)

Company's policy during the previous period reviewed— Before taking up the discussion of the Charter of 1854 or the famous Wood's Despatch it is proper to review the educational policy which the East India Company had followed till then

It will be nothing wrong to say that the educational policy of the East India Company varied from time to time The motive behind it was also changed along with the change in the objective conditions of the country In the early stages it was a policy of criminal neglect Then the Britishers took to the policy of spreading their own language, religion and knowledge among the people over whom they ruled Charles Grant wrote "By planting our language, our knowledge, our opinions and our religion in our Asiatic territories we shall put a great work beyond reach of contingencies We shall probably have wedded the inhabitants of these terriories to this country '

But it appears that the East India Company was rather hesitant to implement their ideas into action as late as the end of 18th century It even went so far as to prohibit the activities of the Christian Missionaries, lest these might cause resentment among the people Whatever little was done was in the field of encouragement of oriental learning and this policy of encouraging oriental learning and classical studies continued, till Macaulay appeared on the scene

In 1811 Lord Minto had written to the Directors, 'It is a common remark that science and literature are in a state of progressive decay among the natives of India' The effect of this representation was that in 1813 it was decided that not less than a lac of rupees be set apart every year for educational purposes But this provision remained only a dead letter till 1823 The Company appeared to be reluctant to enter the field of education Though

it had been laid down in clear terms that the sum had to be utilized for the founding and maintaining of schools and colleges, the money, when it came to be spent was frittered away in printing Sanskrit and Arabic works and in paying stipends to teachers and students Further the educational clause laid down that the money was meant for the promotion of knowledge of science but the whole was devoted to the encouragement of oriental learning. This was due, perhaps, to the influence of the Orientalists among the officers of the Company Later, there arose another school of thought, the Anglicists, who also became sufficiently vocal

This controversy as already seen, was settled by Lord Macaulay in 1835, who with the force of his cold logic and the vigour of his language had decided the issue entirely against the Orientalists It is not difficult to understand why the clause of 1813 was interpreted by Lord Macaulay in favour of the Anglicists After 1813 the attitude of the Christian Missionaries, who had upto that time been encouraging the use of vernaculars in their schools had changed It had been realised by Alexander Duff and others that Christian culture and religion could be conveyed best through Christian language that is English There is no gainsaying the fact that by that time some enlightened Indians were also feeling the need for the introduction of English and of Western learning Macaulay appears to have been influenced by these forces But his exclusively one-sided educational policy did not take the need and demand of the country into consideration. The vernaculars which had been developing fast were ruled out What Macaulay and his colleagues wished to do was to provide cheap and completely Westernised Indians to man the petty official jobs and to play the second fiddle to their superior English officers They were out to bring into existence a new class of men who cut off from their people and sustained by the loaves and fishes of office would prove as pillars of the British Imperialism in India.

Little did the framers of this policy see that it would be an idle dream In the beginning the policy reaped a rich harvest in the support that the British masters got from the newly created class But India's history its culture and religious traditions could not be effaced by a handful of Anglicised Indians As a matter of fact the progress of Indian national awakening suffered But it was not for long The very Indians, who had been educated, possessed of the political ideas they had grasped through the new studies, came to the fore front as leaders who made the Indians realise the poverty of the teeming millions and the exploitation they were being subjected to at the

hands of their Imperial masters They worked for the mother land s salvation through organising for better education better living and more privileges It was as a result of their selfless efforts that at last India came into her own

Education during 1835 54 its progress and characteristics —As already stead Lord Bentick s Proclamation following closely upon the famous Minute of Macaulay marked a turning point in the history of education in India It was the first official statement defining in so many words the policy with regard to the direction which Government wanted to give to public education

The effect was immediate Six new schools for the teaching of European science and literature through the medium of English came into existence at once and another six followed suit early in 1836 In six years time the number of such schools had gone upto 51 with 8 203 pupils on their rolls Not less encouraging was the case of the college started with the same object The Hoogly College started in 1836 admitted 120) paying students within the first 3 days of its opening The love for the new type of studies and the enthusiasm shown by the Indian students, Hindus, Muslims and others, was simply admirable so much so that most of the students not only mastered European literature although imparted through a foreign medium but shone in the same

Lord Harding s proclamation of 1844 pushed up the popularity of the new type of English teaching school This proclamation after an elaborate introduction had laid down that preference shall be given to those who have been educated in the institution thus established (i e. as a result of the policy of Anglicisation) This proclamation related to all who had acquired the English education whether in a Government or a private school As a result of this proclamation, an annual competitive examination came to be held for selecting suitable entrants to the service of the Company Lord Harding through the new policy, wanted to encourage the private schools (mostly missionary) and also to secure the best subordinates for carrying on the administration in the country But it appears that the provision about equal treatment to be meted out to the students of all institutions in the matter of Government was never strictly adhered to, for there was a complaint on the subject placed before the Lord s Committee during 1853

Another feature of this period is the great zeal evinced by the missionaries in pushing forward English education Rightly or wrongly they came to feel that such an expansion of the English education would go a long way in assisting their missionary activities But

it appears that their high hopes were wrongly founded and proved only to be illusory Indians did join their schools but the object was to learn English and not to take to Christianity Christianity made little headway among the high caste Hindus

Although English education, through the encouragement it had received at the hands of the Government and the Missionaries, was *making a tremendous progress* it by no way means that the progress and policy was uniform in all the provinces or that the vernaculars were altogether neglected Rather one can say that the most striking feature of this period (1835 54) is the want of uniformity in the policy followed in the different provinces or even at different times in the same province There was, in fact, no control from the centre in respect of educational matters beyond a nominal one of the subsidy grants by the Directors in England to the local Governments The result was that the whole thing depended on the Governor of a province and the provincial committee of Public Instruction

Take the case of Bombay for example We see its governor Lord Elphinstone advocating the principle that the Government should not directly interfere in the Indian schools and that the schools should aim at imparting a training in 3 R s through the people s language He therefore, multiplied Government vernacular schools and their number stood, during 1842 in Bombay province, at 120 as against 4 Government English schools The policy of encouraging vernacular schools was pushed with all enthusiasm and the number of vernacular schools rose to 2900

But with appointment of the Chief Justice Sir Erskine Perry as the President of the Board of Education in 1843 the whole thing was changed There was enough opposition no doubt from the party advocating vernacular education led by Colonel Jervis and the matter had to be referred to the Central Government who advised the Bombay Government to concentrate more on English education So in Bombay also elementary education came to be neglected

In the North Western Provinces, as we have read in the last chapter Sir James Thomson, the Governor was pushing forward the cause of vernacular education and had submitted a fine scheme with that object in view But with the advent of Macaulay's Minute, the whole thing came to be changed In Madras also Macaulay s Minute sealed the fate of vernacular education The Madras Government were asked by the Government of India to devote the educational grant exclusively to English education and chiefly to higher education The result was that the tehsil and district schools which had been carrying on through vernacular were all closed

Another feature of the period was the rise of secondary education through the medium of English It was mostly due to the Government initiative and expense There was as yet no university in India Concrete proposals had been submitted by Lord Elphinston, the Governor of the presidency of Madras through a minute dated 12th December 1839 to found one The Court of Directors had only sanctioned the starting of high school department which was done in 1841 and the collegiate department was added in 1852. The same later on developed into the Presidency College

Elementary education for the most part continued to be in Indian hands in almost all the provinces It was only in North Western Province that the Government was maintaining some primary schools Side by side with these, the old type of indigenous institutions, *maktabas* and *pathshalas*, also thrived

The standard of the new secondary schools was fairly high as far as the bookish knowledge is concerned, but judged from the point of depth of knowledge and understanding of the students, it was a low as it is today The questions set during these days bear testimony to the charge that one of the greatest evils of modern Indian education i e bookishness verbatism and cramming, had its seeds sown during that time

Wood s Despatch —

Occasion —By 1853, a stage had been reached, when a comprehensive survey of the whole field of education in India was indispensable Since the Charter of 1813 several controversies had risen and been disposed off certain experiments had been tried and a number of agencies had been at work To review the work that had been already done and to formulate a clear cut policy for the future, was the need of the hour

The renewal of the Company s Charter of 1843 provided an occasion for the same A parliamentary enquiry was held and such important witnesses as Alexander Duff, Trevelyan Marshman and others were examined The witnesses were unanimous in giving out that a wider expansion of education in India was the need of the hour This led to the emanation of the great educational despatch on July 19, 1854 As it was written at the instance of Sir Charles Wood the President of the Board of Control hence it is popularly known as Wood s Despatch

Significance —The Despatch of Sir Charles Wood, the President of the Board of Control of Education is rightly regarded as the the Magna Charta of the Indian education It suggested a

scheme of education for the whole of India and in all its branches, primary secondary, university and lay down definite lines on which the Government and the private agency were to work in perfect unison for the development of education It is nothing short of a land mark in the history of Indian education It decided, once for all, all the controversies regarding the aims of education, medium of instruction, religious education and others In short it introduced a new era in education, and its administration It was thus the climax in the history of education in India Never before had such a comprehensive scheme been put forward by the British

The words of a writer on education 'What went before it led upto it, what followed flowed from it' beautifully sum up its outstanding importance Right upto the year 1901, the educational policy was chiefly guided and decided by this one all important document

Its Provisions —

1 *Assumption of responsibility for the education of masses* —It was for the first time that the Government declared its responsibility of educating the masses Howell, while summing up the results of the Despatch of Sir Charles Wood remarks "The Indian education code is contained in the Despatches of the Home Govern ment of 1854 and 1859 The main object of the former Despatch is to divert the efforts of the Government from the education of the higher classes whom they had upto that date been too exclusively devoted to and to turn the same to the wider diffusion of education of all classes of the people and especially to the provision of *primary education for the masses* '

2 *Inculcation of European Knowledge reaffirmed as aim* :—The object of education was declared to be the spread of European knowledge It is worthy of note that the Despatch does not condemn the view of the Orientalists as Macaulay did It appreciates the advantages that spring from a study of the classical languages of India and admits that the knowledge of the languages itself is required in the study of Hindu and Mohammedan law and is also of great im portance for the critical cultivation and improvement of the vernacular languages of India Nevertheless the Despatch agrees with Lord Macaulay and points out that "the system of science and philosophy which forms the learning of the East abounds with great errors and the Eastern literature is at best very deficient as regards all modern discoveries and improvements and concludes the discussion with the declaration 'We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science,

philosophy and literature of Europe in short of European knowledge So naturally the medium of higher education became English The medium of examination too became English No doubt, in the original regulations there were provisions for examination in the modern Indian languages but very soon the vernaculars were left out of the list of examination subjects It was after long long years that the modern Indian languages again found a place among the subjects for the university examination Inspite of the salutary suggestions made in Despatch the Indian universities did very little for the sake of Indian languages It almost appeared as if the neglect of the mother tongue was an inevitable feature of our university education

3 *Organisation of the Department of Public Instruction* – As the direct result of the Despatch a separate department of Public Instruction was created in each of the five provinces into which the territories of the Company were divided at that time *viz* Bengal Madras, Bombay North West Province and the Punjab This department was to be placed under an important office to be called the Director of Public Instruction He was to be assisted by an adequate number of inspecting officers and was required to sumbit to the Government an annual report about the progress of education in his province The big task before the newly created department of Public Instruction was to build up a co ordinated system of education Hitherto the structure of edifice of education in India had presented somewhat the picture of a body without a head or tail or better still an edifice without a foundation or finish The department of Public Instruction was now called upon to furnish it with a head and provide a tail to it The head was to come in the shape of universities for which provision had been made in the Despatch and the tail was to be in the shape of a well-organised system of elementary institutions which would serve as the foundation for the entire super structure

4 *Establishment of the Universities* Universities on the model of London University were set up, because the need was being felt for some years past for directing secondary and higher education in the country and for stamping the products with the seal of a centralised authority The senates of the University were to consist of a Chanceller a Vice Chanceller and Fellows all of whom were to be nominated by the Government The function of the Universities were mainly to hold examinations and confer degrees The Despatch also had advised the institution of professorships in various branches of learning

5 *Establishment of Schools* —A net work of graded schools all over India was established At one end of the gradation came

the University and the affiliated colleges which gave instructions in various branches of Arts and Sciences Below these came the high Schools which imparted instruction either through English or through a modern Indian language and at the bottom came the indigenous primary schools It was proposed to institute scholarships to be given to promising pupils in order to enable them to continue their studies at a high school or college The Despatch therefore rejected the downward Filtration Theory The adoption of the modern Indian languages as medium of instruction at the secondary stage and the inclusion of indigenous schools in the system was to form the foundation of a national system of education

6 *Evolution of Grant in Aid System* —The system of grant in aid was also established The large extension of education that it visualised would not be possible if the whole of it was to be conducted by the Government So the responsibility was to be shared and education was to be a co operative venture between the state and the people, a venture in which the major share of responsibility and expenditure was to be borne by the people The principle of sharing responsibility was to be followed at every stage and the grant in aid system was to be applied for encouraging all types of education But such policy did not hit the right spot In spite of the wise policy of the Despatch of concentrating on primary education and patronising the indigenous *pathshalas* for its spread, elementary education did not make much headway while high school and colleagiate education progressed very rapidly So the uneven and unbalanced development of education which was a marked feature of the previous period, even continued in the period that followed

7 *Training of Teachers* —The Despatch had its say on the question of securing properly qualified teachers for schools It proceeds, "Our wish is that the profession of school master may, for the future afford inducements to the natives of India such as are held out in other branches of the public service "

8 *Female Education* —The Despatch also considered the problem of female education It observes —

"The importance of female education in India cannot be overrated and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters ... The Despatch was therefore in favour of giving adequate support to the native female education

9 *Neutrality and secularism in education*—The education

given in the Government institutions was to be exclusively secular If some religious education was needed, it only was to be given out of school hours The Inspectors were to take no notice of such education The Despatch no doubt, did a lot towards the evolution of a good system of education in India in accordance with the educational need of the times, but it would help India very little to be now guided by the sentiments of the Despatch As Mr M R Paranjpe has put it "What ever were its values in 1854, it would be ridiculous to describe the Despatch as an educational charter now India, in fact, needs now a system which is national in extent content and administration but the Wood's Despatch however pious and sacred were its provision, fails to provide that

10 *Professional Education* —The Despatch regarded with special interest those educational institutions which had been concerned mainly with providing training to the Indians for particular professions and laid down that the government would readily render help to those already established and would see that many more of the type came into existence

11 *Government service only for the educated*—The Despatch laid down that a person who had acquired a good education, irrespective of the place or manner in which it had been acquired, should be given preference over others for government service Even for petty jobs it recommended that preferably only literates should be recruited It also approved of the institution of a system of holding examinations for recruitment to government services

But taking into view the limited scope for employment under the government, the Despatch advised the intending entrants to schools and colleges to do the same with a view to acquiring liberal education

Wood's Despatch, its appreciation and criticism —Such were the main points in the scheme of education laid down in the Despatch of 1854 and the declaration of 1859 The Despatch has been described by many European educationists as 'Magna Charta of Indian education' and as the 'Fundamental code on which the Indian education rests Others have designated it as a 'climax in the history of Indian education' Some even have gone so far as to describe it as 'nothing short of a complete system of national education' It is essential, therefore to analyse the various points of the Despatch and evaluate them It will be also good to gauge how far the recommendations were implemented and with what results

Appreciation —I It suggested a scheme of education for the whole of India and in all the branches, primary, secondary and

university and gave definite indications of the lines on which the government and the private agency were to join hands and to work in perfect unison for the development of education

2 It decided once for all the controversies regarding the aim of education, medium of instruction, religious education and others.

3 In introduced a new era in education by designing the structure of the education department which was to handle the gigantic worl planned by the framers of the Despatch.

4 By recommending the multiplication of the number of schools and the founding of universities, it gave a great fillip to the progress of edcation in the country

5 In recommending the cultivation of the Indian languages the use of mother tongue at the school stage and the provision of Honours courses in universities, it had gone far beyond its times

6 It was the last and most complete of a series of documents which includes the Charter Act of 1813, Minute of Lord Minto, Lord Macaulay s Minute and others

7 It serves as an excellent 'touchstone for taking a retrospective glance at the past and making a judgement of the educational achievements of the present

Criticism—*1 Drawbacks of 1835 policy preserved* —It consciously or unconsciously carried forward the defects or drawbacks of the policy laid down by Macaulay The policy about the aim and medium of education was kept intact

2 Red tapism —This despatch is responsible for some of the glaring defects of the present day educational system It introduced a new type of centralised educational system with its numerous branches, files and officers It was thus conducive to the introduction of a lot of red tapism in educational administration

3 Non flexibility —It robbed the education system of all its flexibility through its insistence on rigid adherence to rules and regulations framed by the high ups in the education department

4 Entirety of Government Control —The whole system was placed entirely under the control of the Government. The people were nowhere associated with its control With the growing of national consciousness among the people at large, it, therefore, aroused their suspicions and brought forth public censure

5 Religiouslessness—The system, as designed by the Despatch,

was completely devoid of all religious element and it thus dealt a cruel blow to this ancient and long cherished ideal

6 *Foreign type of Universities*—The universities were designed on the London model So the foreign universities were trans planted to the Indian soil root, branch and foliage Nothing was done to mould them to suit the Indian conditions

7 *Indian s co operation not invited*:—The state did nothing to invite the co-operation of the learned natives of India for running these institutions of higher learning The whole control was vested in higher government servants who had not much to do with public at large

Conclusion—It is to be admitted that the Despatch did organise the present educational system, a gigantic one indeed and that in itself is a great achievement It brought order out of misdirected efforts and set down, once for all, the lines along which the chariot of education was to roll on Even some of the defects attributed to it arose mainly out of the non-observance of some of its *provisions*, for example its recommendations regarding the general education and the indigenous schools were not carried not, by the British rulers who were entrusted with the task of its implementation

The Despatch of 1854 which introduced three important changes in Indian educational system *viz* of state elementary schools, the policy of grant-in aid to *private institutions* and the starting of universities can be safely regarded as a land mark in our educational history Indian Education Commission of 1882, the Universities Commission of 1902 the *Resolution* of 1901 and 1913 only modified the policy to suit changed conditions but preserv ed the basic principles so ably *formulated* by the Despatch The foundations remained the same The future edifice had follwed the architect s plan but with a few additions The Despatch of 1854 had laid the foundations on which the edifice of education was later on raised We are thus at *one* with James remarks made in his 'Education in States and in British India concerning this great document, "What went before led upto it , what followed flowed from it

Educational Surveys—According to the instructions of the court of Directors surveys in the existing facilities for education were carried out in different parts of *India* *In Madras* it was found out in 1826 that there was one school for every four hundred persons and that one out of 67 persons was attending a school and that the education of the girls was non-existing

In Bombay the same was undertaken in 1824 but there were two sets of reports But these being of conflicting nature cannot be replied upon

Adam's Educational Survey —In Bengal in 1835 Rev William Adam was appointed by Lord William Bentick for the task. He estimated that Bengal and Bihar had one lac schools. There were thus roughly two schools for every three villages and there was one school for every one thousand persons. Schools for girls were non existent He also calculated that roughly 7 percent of the school going age were receiving instructions He put the literacy percentage among men at 9 72

Adam's Scheme—Adam in his third report criticised the educational policy of the government and submitted his scheme The characteristics of his scheme were —

1 English should not be the sole medium of instruction

2 A natural system of education through the people's own language should be set up

3 Filtration Theory should be dropped and education of masses taken up

4 Educational programmes should be based on the existing indigenous system

5 Training of teachers should be taken up

6 Publication of graded books in Bengali should be undertaken

7 Organisation of agricultural farms should be taken in hand But we should remember that these were the days when Macaulay's will ruled supreme so all of Adam's well meant suggestions came to naught due to Macaulay's stubborn attitude

Thomason *Plan (1840 53)* —*Another* attempt of a similar kind was made by Lt Governor Thomason of North Western Province (U P) It rested on three principles —

1 Indigenous schools were to be made use of for furthering the cause of elementary education The condition of these schools was to be improved and their number increased

2 A cess was to be levied for the support of such schools He did levy one in 1851

3 A regular educational department was to be organised

We know that Adam in Bengal, Munro and Elphinston in

Madras and Bombay respectively had advocated such measures but these had been turned down by the Company However, Thomason succeeded in getting the sanction, so his contribution is really valuable We can form some idea about the keen interest evinced by this great man, when it is given out that he was able to bring into existence as many as 89 schools with 33,669 children during a period of ten years

Gandhi Hartong Controversy —India was one of the most cultural nations of the world before the coming of the British At the Round Table Conference of 1931 32 Mahatama Gandhi, while lecturing to the Royal Institute of International affairs, stated that India was less literate than it was a century ago According to the census figures of 1931 the literacy percentage in India was 7 while the one arrived at by Adams in 1835 was 7 0 So one could say that all the efforts by the British had proved futile or that the British bureaucracy had shown criminal neglect in that respect It gave rise to a controversy which goes by the name of Gandhi Hartog Controversy The British Government was not slow to respond and through its officers like Sir Phillip Hartog tried to maintain that the statement of Gandhiji was wrong On the other hand educationists like Mr A N Basu of the Calcutta University and Mr V Parulekar have proved that Gandhiji s statement was true Both the parties relied on Adam s Third Report on the Survey of Education in Bihar and Bengal Whatever might have been the state of education before the British rule, the Survey carried in Bombay, Madras, Bengal, and Bihar proved beyond the shadow of a doubt that education had received its due share of attention at the hands of the people of India

It will not be beyond the point to add that the charge levelled by Gandhiji can be brought home on the testimony of so many other English writers and inspite of the efforts of Hartog and others of his kind to minimize, it stands as a great stigma against the British Imperialism in India

We see Mill in his History of British India, Vol I saying that in Madras Presidency, Sir Thomas Munro had found a primary school in every village' In Bengal, Wood discovered that 'almost all villages possessed schools for teaching, reading writing, and elementary arithmetic' (Wood *View of the Hindoos*, Vol I) In Malwa which had been in a state of unrest for more than half a century, Malcolm noticed that 'every village with about a hundred houses had an elementary school at the time of its coming under the British suzerainty (Malcolm *Memoirs of Central India and Malw* Vol II)

Assignment for Revision and Further Study

1 What were the principal recommendations of the Despatch of 1854? (P U 1954 Sept)

2. "The Despatch of Sir Charles Wood the President of the Board of Control in education is rightly regarded as the Magna Charta of Indian education Justify the statement

3 "What went before it led upto, what followed flowed from it' Comment on this dictum about the Wood's Despatch

4 Make a critical review of the Wood s Despatch bringing out clearly its inherent short comings and the defects that crept into it due to the improper implementation of some of its provisions

5 Give in brief the scheme of Grants in-aid as evolved by the Wood s Despatch and say how far did it serve its purpose as regards the expansion of education in the country

6 Describe in brief the Gandhi Hartog Controversy Give your own views about the truth or otherwise of Gandhiji's charge.

CHAPTFR VII

EDUCATION UNDER THE CROWN

(1813 to 1835)

Progress after Wood s Despatch (1854—82)—The War of Independence of 1857 had been fought with an unimaginable cruelty and valour on either side To the Indian people fired with an ambition to throw off the foreign yoke it was a war of Indepen dence, to their Imperial masters it was a mutiny At the termination of the war, the reins of power were taken over by the King of England in 1858 Thereafter commenced the Victorian era which was, af er the previous storm and stress, a period of peace and tranquility The period preceding had been mainly devoted to conquests of the territory held under sway by the petty Indian chiefs By 1854, the whole of India had been either conquered by the British or brought indirectly under its influence So during the period after 1854 (but for the unhappy events of 1854) there reigned an atmosphere of peace and security

This atmosphere of peace and tranquility which had been the result of the consolidation brought about by the Britishers was also responsible for the growth of an attitude of gratefulness on the part of Indians who came to realise that the new connection with the foreign rule would be for their benefit in all fields economic, educational and political With the introduction of English education which had by that time made some headway, the former attitude of suspicion and mistrust had melted away and its place had been taken by an attitude of appreciation for the virile Western culture its science, history and literature

Such an atmosphere permeated with peace, tranquility and trustfulness is expected to be an ideal one for the growth of education and it undoubtedly proved to be so Due to the laying down of educational policies through the genius of Macaulay and the farsightedness of the Wood s Despatch the period was also free from contro versies in the field of education and has greater achievements to its credit in that domain Some of these were —

1 Establishment of five Universities at Calcutta, Madras Bombay, Allahabad and Lahore

2 Education Department with its system for the inspection of educational institutions was established in each province

3 A large number of Government institutions for imparting education were brought into existence

4 There was a rapid expansion of college and secondary education An outstanding feature of the period was the part played by the Indian private enterprise which came to be remarkable for the extent to which it could go Due to the Afghan and Burma Wars and the famines and plagues that affected most parts of India during the period the Government of the country, inspite of its good intentions, was always complaining of financial stringency and could not make available the funds needed for the expansion of education as envisaged by the Wood s Despatch The Missionaries also seemed to have applied a brake to their policy of educational expansion, due mostly to the unsympathetic attitude of authorities following Queen Victoria s proclamation about strict neutrality in matters pertaining to religion The events of 1857 had led to an agitation in England that Missionary activities should in no way be encouraged Perhaps that had also led the Government to take up a hostile attitude towards the missionary enterprise in education

Anyway, a vaccum had been caused in the educational field and the Indian enterprise was not slow to fill up the gap There was an alround hectic activity visible in every field of education, especially at the higher stage The Indians, aroused from their lethargy seemed to have risen and had undertaken the work of educating their countrymen at a considerable expense and sacrifice. As a result of the same, the number of colleges rose up to 72 and the secondary schools to 3916 in 1882. The primary schools, now mostly managed by private bodies grew upto 54662.

It was towards the close of this period that the great movement which had been set afoot by some patriotic Indians for social religious and political reform came to lend a helping hand in the progress of education The originators of the movement as Swami Dayanand Saraswati Sir Sayyad Ahmed Khan, Mrs Annie Besant and others had felt that no great social reformation was possible without first tackling the problem of education So their energies were in the first instance directed towards this objective Hence their movement came to be a movement for the expansion of education all over the country

The grants in aid system formulated by the Wood s Despatch

also resulted in accelerating the pace of the growth of secondary education To quote only one instance, in Bihar there were only 47 schools in 1854 and in the next 18 months following the Despatch 79 new schools came into existence and applied for grant The educational expenditure of the government, though not upto the Indian expecattions, went up considerably As against 7½ lacs in 1854 the Government, was spending 100 lacs in 1882 The result of this greater encouragement and increased expenditure was a great rise in the number of secondary schools which had grown up to 551 in Bengal and Orissa by 1882 as against 47 in 1855 The majority of these were in Indian hands

It would not be beyond the point to say that the policy of grant in aid, as formulated by the various provincial governments, was generally defective But for that perhaps, the progress would have been even far greater The amount of grant in aid was generally meagre and even in its apportionment, sometimes partiality was shown to Mission schools The sanction of grants was hedged in by many a cumbersome and irksome rule so that it was no easy an affair for a school to be brought on the grant in aid list The aid, moreover, mostly carried certain strings with it in the form of uni form curriculum, external examinations in all classes, methods of instructions and others This hindered the independent development of schools and killed all element of initiative

It was especially in the field of elementary education that the Government carried out the policy of the Despatch in the most faulty manner On the one hand, inspite of Mr Thomason s experiment in sustaining the indigenous schools by grants in aid paid out of funds raised through the levying of a cess, the Government did nothing to follow up his method Rather the government caused all grants to primary schools to be stopped through the issue of the Despatch of 1859 (Lord Stanley's Despatch) and the charge had rather been laid at the doors of the Indians by saying that the native community had failed to co-operate with the 'Government in promoting elementary education ' No steps were taken to save the indigenous schools which had been the true and effective means for administering elementary education through the ages from crumbling down These schools were disappearing at the rate of 600 or 700 a month as given by J P Naik in his 'A Review of Modern Education in India ' To compensate for the loss, the Government opened some stray primary schools but these were in no way sufficient to do the job

Thus the primary education which the Despatch had tried to boost came to be the worst sufferer during this period To form an idea of the rot that had set in, one must be confronted with the fact

that while in 1820 there was one Hindu boy in every ten of school going age attending the schools it was one in forty during 1882 *and there were only 286,541 pupils in all attending primary schools* in that year Taking into consideration the vastness of the country and its population, it was nothing but a drop in the ocean

Effects of Anglisation of education with the consequent Westernization were discernible in other spheres The study of Western Scienecs, especially Economics and Politics, had aroused the political consciousness of people who now began to look through the ruthless exploitation of their British masters and they, consequently, yearned to have some political power in their hands Indians residing in the different parts of this vast land began to feel that they formed one nation Political associations like the Indian Association which later on gave rise to the great Indian National Congress and others came to be formed as early as 1878

Another thing worth noticing during the period is the reaction that had set in against taking in every thing Western as pure gold Blind admiration for Western culture seemed to be now disappearing There was to be met with a spirit to critically examine the country's past culture and learning as against the new ideas acquired from the new learning and then to revere and propagate it

It is also to be noted that the centre of control in educational affairs shifted from London to Calcutta Government of India was now an effective authority In 1859 the Central Government transferred most of the control in matters educational to the provincial governments In 1871 Lord Mayo encouraged further decentralisation and permitted them to spend their educational income themselves But the work of defining the educational policy was still the responsibility of the Central Government

Although the Despatch of 1854 had laid great emphasis on the training of teachers, no satisfactory measures were taken to train secondary teachers in the 30 years following the Despatch Until 1882 there were only two higher training institutions one at Madras and the other at Lahore and the standard of training there was also not high and the number they could tackle with was also limited

The Despatch of 1854 had explicitly stated that the instruction in secondary schools should be "practically useful to the people of India in their different spheres of life But this advice was neglected in its entirety by the educational authorities of the day even as late as 1882 There was some provision, and that too nominal, for the encouragement of vocational training only in one province (Bombay)

The result of this unhappy neglect was that the education came to be a mania for getting into Government service While the Government schools themselves did nothing to provide any sort of vocational education, the private schools with their meagre resources were not expected to do much in the domain

Hunter Commission (1882) —

Occasion —The Despatch of 1854 had clearly laid down that the Government was to provide for the education of the poor masses leaving the higher and richer classes to provide for their own education But it appears that the Government violated the spirit of the Despatch and was still following the old Filtration Theory and too much was being done for higher education The number of children reading in the schools, although it had risen, was only one per cent.

2. It was also seen that government colleges and English schools were more expensive

3 The Government had established a number of institutions at places where others existed and had thus contravened the spirit of the great document for it amounted to crushing of private effort

4 The Government had not formulated the grant-in aid policy as suggested by the Despatch

5 The Government attitude towards the missionaries was resented as, instead of supporting them the Government had adopted an unsympathetic attitude towards them

So it is clear that the attitude of the bureaucracy was more or less, one of neglect towards the instructions of the Despatch of 1854 After 1871 education was decentralized and each provincial government came to control its own educational department which had a Director an establishment of inspectors and a staff of teachers

So to look into the educational progress since 1854, and especially to enquire into the manner in which effect had been given to the principle of the pre mutiny Despatch and to advise as to the action to be taken, Lord Ripon appointed the first Indian Education Commission on 3rd February 1882 with Sir William Hunter as chairman The missionaries and Indians were given a representative each to serve upon it

The functions of the Commission —(i) The Commission was instructed to enquire particularly whether the principles of Wood's Despatch had been carried out or not

(ii) It was further to suggest measures for carrying out the

(A)—A course leading to the entrance examination of the university

(B)—A course of a practical type, commercial or of non-literary pursuits

The Commission did not touch the medium of instruction. Thus it favoured the use of English

(f) *College Education* —It advocated the withdrawal from direct enterprise in the field of college education as well It was however proposed that government might maintain such colleges on which the education of a province solely depended For encouraging private enterprise, it was suggested that rate of aid to each college should be determined by the strength of staff the expenditure on maintenance and efficiency of the institution It also recommended the establishment of a University in North Western Frontier Province.

(g) *Teacher Training* —For improving the standard of education it recommended adequate inspection and proper training of the teachers It also advocated the establishment of more normal schools, one for each division It was suggested that an examination in principles and practice of teaching should be held and only successful examinees be employed for service in secondary schools, government or aided

(h) *Women Education* —It suggested that the Government should give liberal grants to private girls schools and award suitable grants to lady teachers prescribe a simpler syllabus in girls primary schools, start women s normal schools and a separate inspectorate for girl's education

(I) *Religious Education* —The Commission observed that the declared neutrality of the state forbade the institutions, directly maintained by the Government, from imparting any religious education All the same it was recommended (i) that an attempt be made for preparing a text book based on fundamental principles of natural religion, (ii) that the principal or one of the professors should deliver, in every session, a series of lectures on the duties of a man and a citizen

(j) *Missionary Enterprise*—The Commission s recommendations regarding missionary enterprise are very important The transfer of primary education to the control of School Boards did not much effect the missionaries, as the number of missionary primary schools was small The Commission pointed out that the withdrawal of direct departmental agency from the field of higher education did not mean the transfer of English schools and colleges to missionary bodies entirely as the missionaries did not represent private effort

alone The private effort which it intended to evoke was that of the people themselves Natives of India it said, must constitute the most important of all agencies

(*k*) *Other Recommendations* —(i) The Commission suggested that the D P I s, while transferring the management of the secondary schools to local authorities, should see that no lowering of the standard took place

To encourage private venture the managers should not be required to charge fees as high as those of a neighbouring Government school or college

Results —The Imperial Government accepted all the recommendations of the Commission except those in connection with religious education as it was considered difficult to take any step in that direction The main results were —

(i) Transfer of complete control of Primary education to local boards and municipalities

(ii) Government refused to open more colleges and secondary schools though the existing ones dealing with higher education were not transferred

(iii) Great encouragement was afforded to Indian private enterprise and the principle that missionary enterprise can occupy a subordinate position in a national system of education came to be recognised

Critical observations—The Commission realised the must important defect of Secondary Education when they said that the attention of the secondary school students had been "too exclusively directed to university studies and recommended the bifurcation of the courses of study at the high school stage one branch leading to the Entrance examination of the Universities and the other intended to fit youths for commercial or other non literary pursuits u this suggestion, however good in itself theoretically, was bound to fail because the Matriculation Examination could serve both the purposes of qualifying students for education and for public service The Government did little to implement this recommendation even in their own schools while the private schools including missionary institutions were unable to meet the expenditure involved in the provision of modern equipment and the employment of expert teachers Moreover the educated classes still adhered to the traditional view that literary studies were on a higher plan than any sort of practical training Things were allowed to drift. As a consequence, "ninety five per cent of the boys," the *Quinquennial*

Review of 1902 7 pointed out "*who pass through secondary* schools follow the curricula prescribed by the University for the Matriculation Examination '

In order to stimulate private effort, the Commission recommended that the aided institutions (in consultation with the *Directors of Public Instruction*, if necessary) could charge lower fees than those levied in neighbouring Government institutions of the same kind This led, as H R James pointed out to "the multiplication of schools and colleges insufficiently staffed, miserably equipped, utterly unfit to give useful education Indeed, where the Directors of Public Instruction did not agree to the scales of fees recommended by the managers of aided institutions, the *managers* "resigned the grants in order to be able to reduce the fees '

The Commission's recommendations to leave the expansion of Secondary and Higher Education on the basis of grant in aid was unfortunate in result J R Cunningham has pointed out "that even the state schools were not good schools, that the aided schools *as a class, were not so good as* the state schools and the unaided schools were bad schools"

The policy culminated in the declaration, *a few* years later, by Lord Dufferin (1888) that the Government s duty in the matter of education was that of pioneers and now that the Government had shown the way, they should retire and leave the field to private effort

Secondary education was really suffering from want of means and want of proper supervision and control The permission given to aided institutions to charge lower fees was calculated to intensify the defects rather than remedy them

Origin and Growth of Universities (1857 1902) — Another *great mile stone in Indian education was* the establishment of three universities at Calcutta, Bombay and Madras in 1857 under the directions contained in the Wood s Despatch No doubt the Bengal Council of Education had as early as 1845 submitted a proposal for a university at Calcutta but the same had been rejected by the Board of Directors of the East India Company Another similar proposal for Madras made by Lord Elphinston had also been negatived The credit for the origin of the Universities thus all goes to this all pervading document

These Universities had been designed on the model of the London University and were to be merely examining bodies (inspite of the exceptions recommended by the Wood's Despatch) and

were to derive their income from fees Their affairs were to be managed by a Senate consisting of Chancellor (Governor of the province ex officio), vice chancellor and fellows who were almost all to be drawn from the ranks of Government servants They were all appointed for life There was no upper limit to the number Moreover the executive authority was vested in the Syndicate but it was almost a powerless body, as it did not come into existence by any statue but by the rules framed by the Senate It had to concern itself with the holding of examinations, granting of degrees and such other functions

It is to also be noted that one most important recommendation of the Despatch regarding the founding of university chairs in classical and vernacular languages had not been given effect to In short the type of Universities that were created by the Acts of 1859 is known technically as the Affiliating Universities and the universities were not to be teaching units but to be mere units of administration whose sole duty was the holding of examinations and conferment of degrees on the successful examinees The tragedy of the thing is borne home to us that this state of affairs was allowed to continue almost indefinitely even after the London University had been remodelled in 1858 and had given up the affiliating type as unsatisfactory

The Punjab University was established in 1882 by a special act of incorporation Excepting a few minor changes, it followed the model already set up It had a Faculty of Oriental Learning and was running an Oriental College of its own It also conducted examinations in vernacular languages and conferred titles on candidates coming out successful in the examinations held in *Sanskrit* *Persian* and *Arabic*. The University at Allahabad came into existence during 1887 by another special act of Incorporation

Expansion of Collegiate Education (1854 1902) — As already shown it was only the government that had done something in *the field* The only college organised by private effort was the one known as *Hindu Vidyalaya* which was later on merged into Calcutta Presidency College in 1854 and hence in 1857 there was not a single college under private Indian management The Government colleges existing before this period were quite different from the modern colleges Most of these were the mere extension of the English teaching high schools and were no better than schools

Colleges in the modern sense of the word came to be started after 1857 Thenceforward their development was fairly rapid, which was mainly due to the encouragement by the government as well as the rapid expansion of secondary education An idea of the rapid increase of colleges can be formed that their number stood at 72 in 1882 as against 27 in 1857 The government had no doubt, started some of these colleges but the major part of the work in the domain seems to have been done by private persons and bodies Some Chief s Colleges as the Rajkot College, Mayo College of Ajmer and Aitchson College of Lahore also came into existence A beginning in en

couraging research work had also been made by the founding of Indian Association for the Cultivation of Science at Calcutta in 1876

The period succeeding Hunter Commission also witnessed a large increase in the number of colleges The total number of colleges had gone upto 191 by the year 1901 02 The recommendations of the Commission though having no great direct bearing on college education, *reacted indirectly in the development of collegiate* education In the first place, the recommendations had led to a rapid increase in the secondary education In the absence of any provision for vocational training at the upper secondary stage, almost all the boys had no other alternative than to go to the colleges To cope with the increase in the number of students seeking admission to colleges, the number of colleges was sure to go up

The encouragement given by the Commission to the private enterprise, especially by laying down that the government was to retire in favour of private enterprise in the field of college education, had also a great effect in the expansion of secondary as well as collegiate education

It is also to be seen that a majority of these colleges were Arts colleges Besides these, there were colleges pertaining to studies in Law Medicine and Engineering but their number was insignificant and so was the number of students attending them, it being 2767, 1466 and 765 respectively in the whole of India.

As shown above, the expansion of college education had been quite lop-sided Literary education dominated the field There were then no adequate provisions for college education for girls Another serious defect of the college education was the excessive importance given to English and the neglect of modern Indian languages Due to the excessively rapid expansion of collegiate education between 1882 and 1902, the quality of education imparted through colleges had also deteriorated The efficiency of the new colleges was not very high and some serious defects as lack of individual attention indifference to physical welfare and moral well being of the students had cropped up The picture on the whole, as far as the quality of work in college sphere of education is concerned, was rather far from being satisfactory

Primary Education (1882-1902)—As already seen, inspite of the great emphasis laid upon the progress of mass education of the people by the Wood s Despatch, the bureaucracy had entirely neglected it with the result that the number of children attending schools was hardly one percent of the children of school going a e The failure to carry out the educational policy of 1854 was obvious An education Commission had been appointed

by Lord Ripon s Government in 1882 83 to look into the state of affairs Due to the neglect of elementary education in the previous period, the Commission s terms of reference necessarily laid special emphasis on the state of elementary education and the means by which it could be extended and improved through out the country Consequently the subject of primary education figured prominently in the report of the Indian Education Commi ssion (Hunter Commi sion) and some of its most important recommendations related to the spread of elementary education Some of the recommendations of the Indian Education Commission were carried into effect by the Government Lord Ripon had launched the scheme of Local Self Government and had entrusted the primary education to the local bodies created everywhere under the new scheme It was generally laid down that the first duty of the local boards was towards primary education

As regards the Commission s recommendation in the case of indigenous schools one can say that their acceptance was not universal Some of the provinces as Assam went contrary to the same Others followed it only half heartedly The result of this continued neglect was that most of the indigenous schools had ceased to exist by the beginning of the twentieth century either out of sheer neglect or competition in provinces where they were treated indifferently compared with the schools started by the Department

Turning to the recommendations of the Commission regarding the ways and means for financing the primary schools we see that they were thrown over board by most of the provincial governments These were the times when the national movement was raising its head in India From 1882 to 1904 India passed through a period of great awakening The Ilbert Bill Controversy had raised the feeling of racial bitterness to a very high pitch The British Imperialists in India were not thus interested in promoting education The stock argument always put forward was the paucity of funds The Imperial Government was never in want of funds for maintaining the huge army of occupation and the all powerful civil service The truth is borne home to us when we see that the expenditure on primary education from Government funds was 16 77 lacs in 1881 82 and it rose only to 16 92 lacs in 1901 02 The local bodies had done something but in the absence of any substantial increase in government aid no great expansion of the primary education could be brought about The condition had rather grown so deplorable that the Indian Government had to admit it in its resolution on educational policy of 11th March 1902. Therein it put the percentage attending the primary schools in the Punjab and U P between eight and nine and in Bombay and Bengal at twenty two It also drew the attention of all to the vast dimensions of the problem

Assignment for Revision and Further Study

1 Trace the history of Secondary education in India from the Despatch of 1854 to the year 1902 (P U 1954 Sept)

2 What were the main recommendations of the Indian Education Commission of 1882 ? On what grounds were the same criticised ?

3 Give in brief the recommendations of Hunter Commission with regard to the growth and development of Secondary and Elementary education and say how far were the same put into effect and with what results ?

4 'The Victorian era being a period of peace and tranquility was best suited for the expansion of education Justify this statement

5 Describe the growth of elementary education after its being made over to the local bodies How did Stanlay s Despatch affect the same ?

6 Enumerate the main defects of which the Secondary Education was suffering during the period 18541 882 and say how did the Indian Education Commission try to eradicate some or all of these ?

7 Trace the progress of education in all spheres in India from Wood s Despatch to 1902 and say why did not the elementary education make any great head way during the said period ?

CHAPTER VIII

EDUCATION UNDER THE CROWN (*Continued*)

(1899 to 1921)

The Political and Educational Background—From 1882 to 1904 India passed through a period of great unrest on account of great political awakening The Ilbert Bill controversy, as already stated, had raised the feeling of racial bitterness to a high pitch The bureaucracy which had defeated the bill would not condescend to be treated on a footing of equality with Indians It could not be made to see the harmful and denationalising effects of education It could not see its way to undertake the mass education of the people The standard of higher education due to unprecedented expansion had deteriorated University education was not as efficient as one would have desired The reports of university education were not very assuring The people rather came to look upon university education with doubt and suspicion Addressing the Calcutta University Convocation in 1901, the Vice chancellor had to admit of the same in these words, ' Our whole University system is regarded with critical suspicion and with positive disapproval '

The conflict between the Government and the people was in fact political rather than educational Only the former found a vent in the educational field The educated classes clamoured for more share in the government of their country Mr A O Hume had become convinced that the British were in immediate danger of being faced with a terrible outbreak The Indian National Congress came into existence as a 'safety valve for the escape of the growing force of national awakening In 1890 Shri Bal Gangadar Tilak had joined the great organisation still in its infancy The Arya Samaj Movement The Theosophical Society of Adyar and the advent of Mrs Annie Besant in 1893 on the Indian scene had given rise to a crusade for the purpose of laying special emphasis on recovery as well as rehabilitation of the ancient Indian culture Thus, it is clear that India was at that time surged by a great wave of nationalism It had cast off its inferiority complex and was recovering its self reliance and self confidence As a result of these forces

a spirit of restlessness was to be met with through the entire length and breadth of India It had swayed the youth of the country more than others who imbibed a new spirit against the foreign yoke with its ruthless oppression and merciless exploitation The Imperial power now took fright It passed the Sedition Act of 1898 and came down with a heavy hand upon the Indian Press which was practically gagged In short, the whole atmosphere was surcharged with suspicion and distrust among the Indians who evinced an indomitable will to assert themselves and a corresponding effort on the part of the rulers to suppress the growing tide of nationalism in the bud

Lord Curzon on the Scene —It was at this time of political fervour in India that Lord Curzon came to India as Viceroy in 1899 No doubt he was truly a great man and had all the good and great qualities which should characterize a great personality He was efficient, firm quick outspoken and fearless He was simply brilliant and perhaps the ablest of all the Indian Viceroys but he was also the most hated of them all, mostly on account of his debacle in Bengal and his satirical outbursts against Indian intellect and character

His analysis of the educational conditions —Lord Curzon soon realised the need for a change in the organisation of the educational system in the country, especially in the organisation of Universities He had studied the whole situation, analysed the prevalent conditions and had come to the conclusion that —

(i) The policy of expansion enunciated by Hunter Commission had already secured its objective and its recommendations had outlived their utility

(ii) The policy of *laissez faire* towards private enterprise in education had brought in the various evils in its train and the standards of educational institutions had deteriorated Most of these were not Centres of Education but mere coaching academies for examinations A vigorous policy of control was, to him, the need of the hour

(iii) The policy of withdrawal of the Government from the field of education was not the right thing and was to be reversed

(iv) The schools and colleges were becoming the hot beds for political activity with the consequent loosening of discipline Politics was to be banned for the educational institutions In nut shell, his policy aimed at the achievement of quality through strict government control With this end in view, he launched upon an *extensive programme of educational reforms in all the fields*

Indian University Commission of 1902 --

I *Occasion* —Lord Curzon in pursuance of his policy of educational reform accorded a top priority to the universities, because he felt that these had some glaring defects of the worst type and needed the most strenous effort for their eradication Some of the defects were —

(a) *Lowering of instructional standards*—This was one necessary evil consequence of the rapid expansion There had been a phenomenal increase of students in universities and Sir Courtney Illbert had been the first to strike a note of warning as early as 1885, when he said 'As collegiate education has become more common, the value of the symbol which denotes it has proportionally fallen The evil had been growing and it was now high time to end it or mend it

(b) *Slackness of control over colleges* —The control of the universities over the affiliated colleges was far from satisfactory This resulted in the employment of poorer type of staff with the consequent lowering of the standard in instruction

(c) *Absence of teaching functions by the Universities* —The Indian universities had been modelled after London University and were thus only of the affiliating type They were not undertaking any teaching work London had changed but the Indian Universities stood where they were In absence of teaching provision, they could not be expected also to set up any good standard for the colleges to follow

(d) *Lack of professional and vocational training and absence of a good number of technical colleges*

(e) *Over emphasis on English as medium of instruction* —

So an enquiry was due and Lord Curzon in 1901 called a conference of D P I s at Simla and as a result of their deliberations a Commission was appointed to go into the conditions and prospects of the university education and to submit its recommendations It was also entrusted with the task of making suggestions for the reorganisation of the universities The commission was debarred from going into the field of secondary education The result was therefore, unhappy, as Commission could not deal with the problem as a whole

The Commission put in strenous efforts and was able to submit its report in 1902

II *Recommendations* —Wood s despatch of 1854 had reco

mmended the establishment of universities for the spread of libera education So the Universities had been set up in Bombay Calcutta and Madras in 1857 after the model of the university of London for examining students and granting degrees By this time the London University had assumed teaching functions So the Commission recommended that the Indian universities should also accept the same function

The senates should be reconstituted on a working basis The members of senates should be elected by graduates The senators should continue for five years The powers of syndicates should be defined

Provision should be made for University teaching

(iv) The teaching work of the colleges should be inspected by the university

(v) More strict and systematic supervision of the affiliated colleges by the university was recommended A college applying for affiliation was required to satisfy the Government and the university in the following respects —

(a) That it is under the management of a regularly constituted body

(b) That its teaching staff is adequate for various courses of instruction

(c) That building and equipment are suitable

(d) That provision is made for the residence of some of the teaching staff on the premises

(e) That financial resources of college are sound

(f) That its affiliation, having regard to the provisions for students made by neighbouring colleges, will not be injurious to the interest of education or discipline

(g) That fees charged should not involve competition, injurious to the interests of education, with any existing college in the neighbourhood

Results — The recommendations were incorporated in the Indian University Act of 1904 The Universities of Calcutta, Bombay, Madras and Allahabad were reconstituted

III *Criticism* — (i) The fundamental problem before the Commission was to determine the type of University reorganisation but the report of the Commission did not discuss this fundamental question, therefore the Act of 1904 did not aim at the

reconstruction of Indian University system

(ii) Secondary education was not touched

Indian University Act of 1904 —In order to embody the recommendations of the Indian Education Commission of 1902 the Indian Universities Act of 1904 was passed Some of its important proposal were —

(i) The Act proposed, in the first intance, the enlargement of the functions of Universities It gave the Universities the powers to appoint professors and readers, and to undertake research work

(ii) The second change incorporated in the Act was to make the Senates of a manageable size The former practice was that the members of Senate were appointed by the Government for life and there was no limit laid down to the number of Senators The Act proposed that the number of fellows should not be less than 50 and not more than 100 and that a Fellow should hold office for 5 years instead of for life

(iii) The principle of election of Fellows was conceded

(iv) The fourth change made by th Act was to give a statutory recognition to Syndicates and also to give adequate representation to University teachers on the Syndicates of the Universities

(v) Fifthly it insisted on the imposition of stricter conditions of affiliation of colleges to University and provision of inspection of the affiliated colleges by the Syndicates periodically to see that proper standard of efficiency is maintained

(vi) It laid down that Government control over the university should be tightened Formerly the Senate was the sole authority for making regulations The government could only veto a regulation, as all regulations were to receive the approval of government But this Act provided that government could make additions or alterations and even make regulations itself, should the Senate fail to comply with the government wishes

(vii) The Act empowered the Governor General in Council to define the territorial limits of a university Formerly some colleges were affiliated to two *universities*, or a college situated within the jurisdiction of one university was affiliated to some other university

(viii) The Act also entrusted the Universities with some teaching functions As a result, the Calcutta University tried to centralise post graduate teaching in Calcutta and Madras organised

her own Honours' Courses

Indian Reaction to University Act of 1904 —

(1) The people believed that the provision as regards the teaching function of the Universities would remain a dead letter, as no provision for financial assistance to the Universities had been made

(2) The principle of election was welcomed but the people resent ed that seats thrown open to election were very few and the pro fessors had not been given the right to vote

(3) The idea of restricting the total number of fellows in a University lent fear to the Indian minds that Government really intended to create a majority for Europeans

(4) The stricter conditions for affiliation of colleges were strongly opposed It was feared that this was intended to em barass Indians private effort

(5) The most formidable opposition to the Act, was dir ected towards its provisions that gave governm nt wider powers to exercise control over the universities These powers included the government s right to nominate fellows, the power to require approval for affiliation and the power to alter or even to frame regulations This extention of government control ran counter to the growing nationalist sentiment among the people

(6) It also aroused suspicion of the people, because the legislation relating to it was framed and pushed through in the teeth of determined oppo ition of the people's representatives in the legisla ture and the press The opposition even had come from such balanced and considerate lib rals as Gokhle and Phiroz Shah Mehta

(7) The restrictions regarding the enrolment of the students were naturally unpopular

(8) The disaffiliation of second grade colleges and the bias *against legal profession also created a lot of distrust*

Results of the University Act of 1904 —

(a) *Better administrative efficiency in universities* —The Act of 1904 was primarily an administrative measure and it did succeed in making the University administration more efficient. With the Senates now reduced to a manageable size and with intelligent nominations made by the government, the tone of the University administration was really raised

(b) *Improvements in standards of private colleges* —The stricter conditions of affiliation and arrangements for periodical inspections made it difficult for new third rate colleges to come into existence and even led to a few being uprooted, for affiliation was not to be given and was liable to b withdrawn, if the staff and equipment did not conform to regulations

It may, nevertheless, be noted that the fears of Indians, that such a policy will hinder growth, were belied for the growth of private colleges during the period following was even more than before Liberal government grants, large increase in fee receipts and in private endowments had also helped in bringing about the much needed improvement

(c) *Sanction of grants to universities* —The Act made the Government of India sanction the first five grants to Indian Universities An amount of Rs 5 lakh a year for the first five years was made available The Universities, with the expansion in their functions, really stood in need of more money and welcomed this move on the part of the govenment This also removed the objections that the Act was 'all control and no fund

(d) *Improvement of the staff of government colleges* —Having asked the private colleges to improve their staff and equipment, the Government themselves was obliged to improve the staff in their colleges and set example for others to follow

(e) *Introduction of the teaching of Science* —As a result of the recommendation of the Commission, a new policy, which was to help India in advancing materially with the rest of the world and to develop herself in Industries and Agriculture, was undertaken In pursuance of the same, the Presidency College at Calcutta was the first to start the Faculty of Science

(f) *Too much of Government control* —The one great defect of the Act to quote the words of the Sadler Commission report, was the creation of the most completely Governmental Universities in the world'

(g) It had unnecessarily rejected the idea of the starting of new universities at Rangoon, and Nagpur, etc

(h) Its recommendations regarding fixation of fees and closing down of seond grade colleges also evoked severe public criticism

Having said so much for and against the Indian University Act of 1904 in the enactment of which Lord Curzon had taken the dominant and dominating part, we can conclude that it was

not an empty boast that he, Lord Curzon, uttered on the eve of his departure from India in 1905 that 'by setting free the service of education, he had cast away miserable gyes and manacles that had been fastened on the limb of the youth of India'

Other Educational Reforms of Lord Curzon—It is indeed a strange irony of fate that inspite of his having done so much for reforming the system of education in India, Lord Curzon was never rightly understood by the Indians of the time, because his educational policy was associated with his political ideals Consequently, his educational reforms were also considered to be an attempt on curtailing the liberty enjoyed by the people In fact his conceit and his political ideas did not allow his achievements in educational field to be fully appreciated

Some of the well meant reforms undertaken by him in the domain of education were —

(1) *Secondary Education*—By 1902 the problem of secondary education presented several features Private institutions conducted by the Indians were the largest single group Just as there were a number of colleges which depended on fees and were more of coaching academies than centres of learning, there were a number of secondary schools whose condition was far from satisfactory Lord Curzon adopted the same policy of quality and control as he had adopted in the field of college education The new policy in secondary education put forth in 1904-08 may be studied as below -

(A) *Control of private enterprise*—The government tried to control the ever progressing private venture in the following ways —

(a) *Recognition by the Department*—Between the period 1882-1902, the department had laid down codes for the guidance of aided schools but did not make any serious attempt to regulate the unaided schools as the Education Commission of 1882 had laid down that the conditions of the Department should be imposed only on those schools which received grant in aid But this view was now given up and a stricter government control was considered necessary over unaided schools as well Now it was laid down that the private secondary schools (unaided) should satisfy the government as regards (i) financial stability (ii) managing body (iii) arrangements for proper teaching of all subjects (iv) provision for instruction, health discipline (v) adequate number of qualified teachers (vi) fees to be charged will not involve competition etc

Grant in aid was not to be given unless the conditions as above were satisfied

(b) *Recognition by the University* —In addition to the departmental recognition the secondary schools were required to obtain recognition from the University if they desired to present pupils at Matriculation Examination conducted by the University This was a good weapon of control The universities framed some regulations which laid down conditions which must be fulfilled by recognised secondary schools Thus they closed the back door by refusing admission to the pupils from the unrecognised schools

(c) *Privileges of recognition* — To encourage larger number of schools to obtain recognition, certain privileges were attached to it These were :—

(i) Recognition by the University entitled schools to send pupils to the Matric Examination

(ii) Departmental recognition entitled a school to — (a) Receive grant in aid from government. (b) Send up pupils for Government examinations (c) Receive pupils holding government Scholarships (d) Become entitled for increased grant in aids by the government

The privileges of recognition meant that schools would value departmental recognition for purposes of grants and University recognition for Matriculation But these facts would have no effect on schools which did not receive or hope for or which did not teach up to the Matriculation stage

(d) *Prohibition of transfer from unrecognised to recognised schools* — Automatic trasfer of pupils from unrecognised to recognised schools was stopped Under these conditions, unrecognised schools could not exist

(B) *Improvement in quality of instruction* —It was the second principle of Lord Curzon s policy He adopted the following measures for achieving this end —

(i) Sanction of large grants to provincial governments to improve efficiency of government schools to serve as model for private enterprise The additional amount was to be spent on buildings hostels, salaries of staff and equipment.

(ii) Grants in aids to private schools were sanctioned in larger amounts to bring them upto the standard of government institutions

(iii) Necessity of training the secondary teachers was emphasised

(iv) An attempt was made to modify the curriculum of

S L C Examination to make it more useful Need for providing diversified curricula through School Final Examinations was suggested

(v) It was recommended that the mother tongue of the pupil should be encouraged as medium of instruction at the middle stage But mastery over English was also to be encouraged

(vi) Inspectorate was greatly strengthened It was paid better and made more efficient so as to be able to exercise a more eff ctive control

(C) 1 The need for studying the mother tongue right up to *the secondary stage was clearly stressed*

2 *Primary Education* —In this field Lord Curzon's policy was slightly different In higher education, he emphasized quality as against quantity but in the field of primary education he emphasized expansion as well as *improvement He felt that need for the* expansion of primary education was great as the expansion of primary education had always been slow and that the reason for this sluggish progress had been the inadequacy of grants from government He therefore held that primary education must be made a leading charge on provincial revenues and he assigned large recurring grants for primary education which enabled the provincial governments to raise the rate of grant in aid paid to local bodies and boards from $\frac{1}{3}$ to $\frac{1}{2}$ of the total expenditure This liberal policy led to a large increase in number of primary schools To improve the quality of primary education he recommended —

(i) *Training of primary school teachers* —He emphasized the necessity of providing a large number of training institutions for primary teachers He also maintained that the total period of training should not be less than two years

(ii) He advocated an increase in the salary of teachers

(iii) *Revision of curricula* —He emphasized the necessity of imparting a liberal education in primary schools which would go as much beyond 3 R s as possible He desired an enrichment of curriculum In rural areas he wanted the introduction of agriculture as a subject of study in primary classes He wanted the adoption of Kindergarten methods if possible Physical education he wanted to be made universal But his most important contribution was that the curricula of rural primary schools should be different from those of urban schools

(iv) The need for thorough grounding in mother tongue at

the primary stage was emphasized

(3) *Other educational reforms* —(i) Lord Curzon is remembered for the reforms in the Art schools Since 1893, there had been a raging controversy as regards future of Art Schools in India Some people were in favour of closing these schools, as in their opinion they had not fulfilled any good purpose The other section recommended their continuation Lord Curzon ended this unhappy controversy by ordering the continuation of these schools after some modifications

(ii) *Agricultural education* —It had not much developed before the days of Lord Curzon There were afew agricultural colleges but even these had not proved of much success Lord Curzon launched upon a bold policy (1) Agricultural Department as well as a Central Research Institute at Pusa for giving the highest agricultural training in India was established (2) Every province in India was asked to have its own well staffed and well equipped agricultural college (3) Agricultural education was to be spread amongst p ople by introducing agriculture as a subject at middle and high school stages

(iii) *Scholarships* —He instituted scholarships for sending Indian students for technological studies abroad The numb r of institutions catering for this type of studies was very short Thus there aro e the necessity of sending them abroad for studies

(iv) *Moral education* —He favoured the encouragement of moral education in the schools Curzon believed that aided schools should give religious education He laid down that in government institutions the education must continu to be exclulsively secular as before The remedy for overcoming evil tendencies among the students was to be sought by means of carefully selected teachers and maintenance of high standards of discipline, etc

(v) *Creation of Department of Archaeology* —It was another great contribution Ancient monuments were not being cared for , therefore a special department was created This department has done good service to Indian culture by its archaeological studies and by efficient preservation of ancient monuments

(vi) *Appointment of Director General of Education in India* — One of Curzon s greatest contributions was the creation of this post The departments of education had been created in provinces by Wood s Despatch but the credit for this goes to Lord Curzon

All these reforms were set forth in the shape of a govern

ment resolution dated 11th March 1904 There are very few documents which are so valuable and rich in suggestions as this It suggested a practical plan for spreading primary education and laid down ways and means for financing it By suggesting stricter control and higher standards it improved the quality of education in all its spheres It also stressed the need for technical education

Curzon's Contribution to Indian Education (a summary) — With all the strain and stress of political activity having now come to an end it can be said that Curzon did yoeman service in the cause of Indian education Some of his outstanding contribut ions were —

(1) He laid the foundations of university reform

(2) His policy of quality and control proved a great success and standards in higher education did go up

(3) In primary education he was the first to start a drive for expansion

(4) Agricultural education received great encouragement at his hands

(5) He was the founder of Education Department at the centre

(6) He encouraged the study of the modern Indian languages

In short, one can be bold enough to say that he touched almost every aspect of Indian education and reformed all that he touched To day India should forgive the insults which he hurled at her and remember the outstanding service which he had rendered in the domain of education

Mr Gokhale's efforts in the cause of Primary Education As already seen the Educational Policy of 1904 had declared for the first time that the rapid spread of primary education is one of the foremost duties of the state In pursuance of the new policy, the Imperial grant was raised from Rs 40 lacs in 1902 to 75 lacs in 1905 The 'Payment by Results system of grants was also established in 1908 It was based on the number of teachers and the number of pupils on rolls Other improvements as al ready described, were also made Still the position could not satisfy the Indians who were now becoming more conscious of their interests and rights They had therefore begun to ask for a universal system of compulsory elementary education

The late Hon ble Mr G K Gokhale tried to give expression to the public views On 19th March, 1901 he moved a resolu

tion in the Imperial Legislative Council that a beginning be made to introduce free and compulsory primary education for boys between the ages of 6 and 10 The cost was to be borne by the local bodies and the Government in the ratio of 1 : 2. It was withdrawn on the assurance of a sympathetic consideration by the government As nothing substantial was done, Mr Gokhale introduced a private bill for the purpose the very same year The main principles of the Act were —

(1) Introduction of the Act in the areas of the local boards where a certain percentage of childern to be fixed by Governor-General were at school

(2) The local bodies could apply the Act to the whole area or any specified part there of

(3) Previous permission of the government was necessary for the enforcement of the Act in any area

(4) Under the Act every parent was required to send his son or ward between the ages of 6 and 10 to a school

(5) No fees were to be charged from those whose income did not exceed Rs 10 a month

(6) Cost was to be shared between the government and local bodies in the ratio of 1 2

The bill was rejected Mr Gokhale had failed but his efforts did succeed in riveting the attention of the public and the government on the importance of the problem and some attempts of the type given below were made —

(a) Primary education was made free or almost free in most of the provinces

(b) An additional grant of 50 lacs of rupees was made on the occasion of the Delhi Durbar where in King George V and Queen Mary were present

(c) Even it created a flutter in the dove cots of British Parliament and the Under Secretary of State for India admitted the need of paying more attention to the cause of Indian education

(d) It also led to a renewed survey of the whole field of education

Resolution of 1913 on Educational Policy —It pointed out good many defects in the system, most of which were in its opinion due to lack of funds Insufficient grants to schools, recognition of

undeserving schools, the absence of practical curriculum in primary schools and absence of prop*r organisation for girls education were some of the defects pointed out

Recommendations —(I) Raising the standard of the existing institution than increasing their number

(2) Primary and secondary education to be diverted to more practical ends

(3) Provision for higher studies and research in India

(4) Advisability of opening Board schools in preference to aided schools

(5) Girls curriculum to be different from that of boys and suited to their needs

(6) Need for more universities

(7) Separation of the functions of teaching and examining by the universities

(8) Improvement in teacher s salaries and provision of provident fund

(9) Importance of research work

(10) Formation of students character and supervision of students hostels

Calcutta University Commission —

Occasion —To study critically and in detail the results of the working of the Indian University Act of 904 a proposal was made for the appointment of a commission as early as 1914 but nothing could be done as the World War I had broken out However the Government of India appointed the Calcutta University Commission in 1917 This is also known as Sadler Commission, as Dr Michael Sadler, the Vice Chancellor of the Leeds University was appointed as its Chairman Sir Aushtosh Mukerji and Dr Zia ul Din Ahmed were among the Indian members The Commission visited all the University centres and after 17 months hard labour submitted its report The report was a document of inter provincial importance. Though it dealt mainly with the Calcutta University, yet the problems it studied were common to all Indian Universities and so were its recommendations

Recommendations —The Commission of 1882 and 1902 were pre

cluded from reporting on university and secondary education respectively But this Commission studied the problems of secondary education as well as university education, as it was considered that the improvement of secondary education was the foundation for improvement in the university teaching It submitted its report in 1919 Some of its outstanding recommendations were —

(i) The dividing line between the University Education and Secondary Education was to be the Intermediate examination rather than Matriculation examination

(ii) Intermediate colleges for providing instruction in Arts, Science and for preparing for admission to courses in Medicine and Engineering were to be set up

(iii) A Board of Secondary and Intermediate Education consisting of representatives of Government, University, High schools and Intermediate Colleges should be established for exercising control over secondary education It also recommended the transference of the control of Government colleges to the non official governing bodies

(iv) The qualification for admission to Universities should be the passing of Intermediate Examination

(v) The regulations governing the working of the Universities should be made less rigid

(vi) Honours courses should be introduced to meet the needs of abler boys

(vii) The duration of the degree course should be three years after the Intermediate

(viii) Appointments to professorships and readerships should be made by the special selection committee A full time paid Vice-Chancellor was to be appointed

(ix) Due to the backward condition of the Muslims education all reasonable means should be adopted to encourage them in educational pursuits

(x) To safeguard the health and physical welfare of the pupils a director of physical training should be appointed in each university

(xi) Reorganisation of the existing universities as Unitary, Teaching and Residential was to be done

(xii) It stressed the need to organise and establish a sort

of connection between universities and the oriental learning institutions to promote oriental learning and research

(xiii) To co ordinate the activities of the various universities the establishment of an inter universities board was suggested

(xiv) Training or teachers should be speeded up Department of Education should be created in the universities of Dacca and Calcutta Education should be included as a subject in B A. and M A degree examinations

(xv) Female education work was to be intensified Purdah schools should be organised for Hindu and Muslim girls whose parents are willing to extend education upto 15 or 16 years A special board of women education should be established at Calcutta University

(xvi) *Provisions should be made for the expansion of vocational* and professional education

(xvii) The Commission also stressed the need for organising tutorial work

It is noteworthy that most of the Commission s recommendations were to some extent based on those made by Haldane Commission in respect of London University

Results —The Government resolution in respect of Calcutta University Commission (1917-19) led to the creation of a large number of new universities After 1887 no new university had been established The number of colleges and students had increased considerably which had resulted in piling up the work in universities The following new universities were established —

1 Mysore in 1916

2 Patna in 1917 for Bihar and Orissa

3 Benaras—A teaching and residential university was set up in 1915 at Benaras and named as Benaras Hindu University

4 Aligarh—It was also a teaching university and was styled as Muslim University

5 Dacca—It was a unitary teaching and residential university

6 Lucknow in 1920

7 Osmania university at Hyderabad (Deccan) in 1881 Medium of instruction was Urdu It was thus a unique university

Criticism —1 Transfer of the control of the higher secondary education to private bodies was premature

2 Transference of control of government colleges to non official hand would have resulted in their deterioration

3 It was bold enough to give the right place to the Indian languages in the college curriculum

4 It made a very bold departure in recommending the mother tongue to be made the medium of instruction at the high school stage

5 Its recommendation resulting in the democratisation of the university constitution and its giving of some powers to the college teachers in the academic affairs of the university were in tune with the spirit of the time

6 It did well in demarcating the function of executive and academic bodies of the university by suggesting the administration to be carried on by three bodies, the court, the executive council and the academic council

7 Commission s report is a mine of information On the whole it is a document of great educational value and has wielded the greatest influence on the university education in India for over 30 years All the University Acts following it have embodied some of the recommendations contained in the report

Beginnings of National Education—Lord Curzon s enthusiasm for administrative efficiency had led him to a policy which had aroused the whole nation to indignation His motives in partitioning Bengal were considered as evi and mischievous The whole scheme of the partition of Bengal had been carried into effect in such a way that gave cause for doubt and suspicion The forces of national awakening as already seen, were there Now they found an opportunity to measure strength with the government National sentiment captured the imagination of the people *Bande Matram* came to be used as the political slogan The popular fervent no longer exhibited itself in petitions and appeals It took a more direct form in the shape of 'Swadeshi Movement' Even such sane and sober men as Tagore also jumped into the fray The younger generation, inspite of the government efforts to the contrary could not lag behind and played their part well and efficiently in the struggle

The Swadeshi Movement did not confine itself only to the clothes, etc It spread to other fields education included To provide for 'Swadeshi schools, the National Party under the

of connection between universities and the oriental learning institutions to promote oriental learning and research

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The Swadeshi Movement did not confine itself only to the clothes, etc It spread to other fields education included To provide for 'Swadeshi schools, the National Party under the

leadership of 'Bal Pal Lal'[1] started National Education Institution The Deccan Education Society, started in 1880 by Shri Vishnu Krishna Cheplonkar at Poona, had shown the way The workers of the said society and the teachers working in its school had set the standard to be achieved All of them took only bare subsistence pay for their maintenance The regeneration of the land of their birth was their goal and they looked upon the national education as the surest means for achieving the same The great work done by Mrs Annie Besant of the Theosophical Society of India i e the establishment of national education in the country, was also there to guide them.

It was as a result of this surge for nationalism and national institutions that many an institution, as the Benaras Hindu University (1911), Gurukul Kangri Samrath Vidyalaya at Talegoan near Poona came into existence Some of them are even now carrying on the good work that they had undertaken then to proceed with A Society for the Promotion of National Education in Bengal with Shri Gurudas Bennerji was organised and it had started a National High School But it appears that after the wrong done to Bengal had been rectified, the tempo created by partition died out

Progress of Education (1898 1920) —

Collegiate Education —This period, as already seen, began with a movement for the reform of college education set afoot by Lord Curzon The conditions of affiliation had been made very strict and the alround standard in all other aspects had been considerably raised But still there was an increase in the number of students, studying in different colleges in the country There was almost 200 percent increase in the period 1901 1921 The number had gone up from 17000 in 1901 to 54471 in 1921 22 The main reason for the increase, besides the lure of a government job, was the absence of any other alternative opening The number of professional colleges was microscopic and the industries of the country had not been developed There were thus very few openings in trade or industry As a result of Lord Curzon s policy of 'quality and control improvement in the standard of collegiate education was also brought about But by 1920 the collegiate education had become top heavy and predominantly literary

High School Education —In the domain of secondary education we also come across an unprecedented expansion and in 1921 22 the number of secondary schools had gone upto 7350 as against 5124 in the year 1904 05 Another feature of this expansion was that it

1 Balganga Dhar Tilak Bipin Chandar Pal and Lala Lajpat Rai

had been mainly achieved through Indian private enterprise The government policy of 'quality and control' also operated for the good of these institutions and as a result of the same, most of the schools were employing trained graduates They had introduced improved science teaching and had provided hostel facilities

Another notable feature of this period is the attempt made at providing vocational courses at the secondary stage Even some attempts were made to provide alternative examinations to the Matriculation and thus to divert students into professional and vocational careers The institution of S L C (School Leaving Certificate) Examination of the Punjab University is an instance of the kind But most of these never succeeded, for they were not accompanied by earnest efforts on the part of the government to make them prosper

There was thus discernible an alround improvement, qualitative as well as quantitative in the the field of Secondary education But not much appears to have been done to solve the question of adoption of the language of the common man as the medium of instruction at this stage or the provision of vocational or pre vocational courses

Primary Education —The position in this sphere continued to be as unsatisfactory as before Relying on the census of 1921 one can put the number of children in schools at 2 6% The figures for literacy were equally disappointing the percentage of literates of both sexes and all ages being only 7 2% in the year 1921 The reasons for this unhappy state of affairs are not far to seek The utter unwillingness of the government to introduce compulsion and the officials mania for a policy of 'quality and control' are the two leading most of the many that can be cited But inspite of the officers well meant emphasis on the improvement of quality, not much appears to have been done even in that respect It does in no way mean that nothing altogether was done, but keeping into consideration the vastness of the problem all that was attempted was infinitesimal

The government, following the recommendations of Hunter Commission had started a large number of institutions for the training of primary teachers That was a step in the right direction The number of such institutions had consequently risen by 1920 21 to 926 for men and 146 for women with the result that number of trained teachers in the primary schools also went up Something was also done to raise the status of the primary teachers Some improvements in the buildings and equipments for primary schools was also visible A few attempts at the betterment of curriculum were also made But it appears that all these efforts did

not even touch the fringe of the problem and the actual condition in primary schools was still far from satisfactory

Government Resolution of 1913—A *resume of the primary* education during the period preceding the transfer of education to Indian hands will not be complete without a mention being made of *the government resolution* on educational policy dated the 21st February, 1913 As for the reasons of its emanation it would suffice to say that the government had negatived even the moderate demand of Gokhale in respect of launching upon a limited programme of compulsory education, but it could not entirely ignore the ever growing popular sentiment on the subject It had *rather no other option* but to move in the matter A suitable occasion for this was provided by the visit of King George V to this country in 1911 12. *At the coronation of His Majesty,* a recurring grant of 50 lacs of rupees was assigned for the education of the masses

This was followed by the Government Resolution of 1913 It laid down certain principles for guiding and controlling the expansion and improvement of primary education in these words, "The propositions that illiteracy must be broken down and that primary education has, in the present circumstances of India a pre-dominant *claim upon the public funds, represent accepted policy no longer* open to discussion For financial and administrative reasons of decisive weight, the Government of India have refused to recognise the principle of compulsory education, but they desire the widest possible extension of primary education on a voluntary basis As regards free elementary education the time has not yet arrived when it is practicable to dispens wholly with fees without injustice to the many villages which are waiting for the provision of schools The fees derived from those pupils who can pay them are now devoted to the maintenance and expansion of primary education, and a total remission of fees would involve to a certain extent a more prolonged postponement *of a provision of schools in villages* without them In some provinces elementary education is already free and in the majority of provinces liberal provision is already made for giving free elementary instruction to those boys whose parents cannot afford to pay fees Local governments have been requested to extend the application of the principle of free elementary education amongst the poorer and more backward sections of the population Further than this it is not possible at p esent to go

It is the desire and hope of the Government of India to see in the not distant future some 91 000 primary public schools added to the *100 0 0 which already exist* for boys and to double the 4½ millions of the pupils who now receive instruction in them"

A cursory reading of the same would show that it laid down the foundations of the policy of 'quality and control' even in the domain of primary education It thus reversed the policy of expansion evolved by Lord Curzon It is true that the resolu tion had expressed the hope that the Government would also work for the expansion But this hope, as the subsequent events will show, remained only a pious hope which had simply failed to materialise

The resolution had also its say about the Secondary educat ion Here also it changed the previous policy of Government s withdrawal from the educational field It rather laid down that the existing government secondary schools had to be revitalised by employing only graduates, by introducing a graded service for them, by promoting the teaching of manual training and im proving the teaching of science It also emphasised the need for multiplying training colleges and increasing grant in aid to private schools, so that they might keep pace with the government schools which were hence forth to serve as models

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Assignment for Revision and Further Study

1 Trace the effect of Calcutta University Commission on the growth and development of University Education in India as a whole. (P U 1955 Sept.)

2 "The twentieth century may be regarded as period of renaissance in Indian Education" Justify this statement and state what part had Lord Curzon played for bringing this about ?

3 Comment on the dictum, "Indian education has failed because it has not been Indian" and say how did the Indian patriots try to remove the defects inherent in the British system of education during the early part of the twentieth century

4 Give in brief the recommendations of the Indian Universities Commission of 1902 How were the same received by the Indians of the time and why ?

5 State the importance of the Indian Universities Act of 1904 and summarise its recommendations How far did it succeed in bringing about the much needed improvement in the organisation of universities and standards of teaching in the domain of higher education ?

6 Evaluate in brief the various educational reforms of Lord Curzon

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CHAPTER IX

EDUCATION IN INDIAN HANDS

(1921 to1947)

Education under Dyarchy – The students of History know that Mr Montague, the Secretary of State for India came to this country in 1917 and with the assistance of the then Viceroy, Lord Chelmsford, made a thorough enquiry into the prospects for political reform On the basis of their joint report, an Act of the Parliament was passed in 1919, which brought into existence Dyarchial system of administration in the provinces

This Dyarchy or the double rule in the provinces brought about the division of government into two halves, the Reserved and the Transferred The former was administered by the Governor with the help of his executive councellors and the latter was handed over to the Indian ministers who were ultimately responsible to the electorate

Thus under the new set up, education became a transferred subject. The popular ministers did show outstanding zeal in their work and the provincial legislatures also evinced a very keen interest in affairs educational The period thus opened with a flood of enthusiasm which would have swept all the children into schools but soon after intervened the non co-operation movement of Mahatma Gandhi The Indians, being completely dissatisfied with the reforms that had been launched, gave vent to their views through this movement, the tempo and momentum of which were unparalleled The people were persuaded to boycott the courts as well as the schools There was hectic activity on all sides Processions and meetings were the order of the day The school children could not be kept immune from the influence of this dynamic movement. As a result of this all the educational progress was retarded for sometime But by the end of 1922, the entire horizon was once again cleared up

Drawback of the Dyarchial system —1 Central Government

and appointed a sub committee with Sir Phillip Hartog as chairman to enquire into the growth of education and its future potentialities

Recommendations —[i] *Primary Education* —The report admitted that during the years 1917-27, there had been a rapid growth in the bulk of education in all its branches. It added that a considerable all round improvement was also visible in the standard of education But the Committee was not satisfied with the progress of *literacy during* 1882 1922. They attributed this meagre progress to two causes —

(1) Neglect of the primary education

(2) Too much attention to higher education

Other causes leading to the retardation of Primary Education were enumerated as (1) The rural population forming an over whelming majority of the Indian population (2) General poverty of the people (3) Lack of proper roads and means of communication (4) Low density of population

The Committee also observed "Primary Education is ineffective, unless it at least produces literacy On the average no child who has not completed a primary course can become permanently literate ' But the Committee found that out of every 100 boys in the first primary class there were only 19 in the fourth This diminution, in their opinion, was due to two causes —

(1) Wastage *i e* Premature withdrawal of children at any stage before completion of the primary course

(2) Stagnation *i e* retention of a child for more than a year in the same class

Causes of wastage —1 Absence of a systematic organisation for adult education 2 Difficulty of providing schools to villages with population below 500 3 Uneven distribution of schools, *i e* there were large areas with few schools and *small areas having too many* 4 Demand for separate schools for boys and girls. 5 Bad teaching either due to insufficient number of teachers, unsatisfactory attainment *of teachers, or inefficient supervision* 6 An inadequate utilisation of the existing schools

Remedies —1 Adoption of a policy of consolidation *i e* closing down of inefficient schools and raising the efficiency of others

2 Liberalisation of school curricula and their adoption to environments

3 Adjustment of school hours and holidays to seasonal requirements

4 Provision of better training facilities and adequate salaries for teachers

5 Need for a keen vigilance over the lowest classes

6 Strengthening of inspectorate

[ii] *University Education* —The Committee pointed out that many weaknesses had entered into the organisation of University Education Some of these were —

1 The Universities were not producing leaders of the society

2 There was a lowering of the standard due to over crowding in the Universities by the students who were not fit for higher education

3 Honours Courses were not properly organised

4 Unemployment among University graduates was increasing The Committee realized that, in the interest of Universities themselves and still more in the interest of lower educational institutions which fed the Universities, all efforts should be made for improving University work It also observed that education should be only provided to those who are really fit for it

[iii] *Secondary Education* —As a result of its survey, the Committee pointed out the following defects and suggested the under-mentioned remedies —

1 It found that the whole of the secondary course was dominated by the Matriculation examination and most of the pupils sought the narrow path that led through Matriculation examination to the universities

2 Percentage of failure in Matriculation examination was very large This involved a waste of time, effort and money of parents and this was due to laxity in promotions from class to class

In order to remove those defects and other evils of secondary education, the Committee recommended —

(a) Diverting of pupils to non literary pursuits For this purpose retention of more boys intended for rural pursuits in the middle schools and diversion of a larger number to industrial and commercial careers was suggested

(b) Improvement in the training and service conditions of secondary teachers The Committee opined that the best men could

not be attracted to schools unless salary and service conditions were satisfactory and there was no insecurity Contracts or agreements for avoiding non payment of salaries for vacations should also be properly executed

(iv) *Women Education* —The report pointed out that there was a great disparity between the number of school boys and girls and that the facilities for the primary education of the girls in rural a eas were limited and inefficient Similarly provision for secondary education for girls was also inadequate There was also a dearth of lady teachers

The Committee, therefore, stressed the need for the training and appointment of women teachers and inspectresses and for prescribing a curriculum suited to the needs of the fair sex

(v) *Administration* —1 The Committee was of opinion that the transfer of power from the central to the provincial governments had been too sudden

2 It stressed the need for establishing a central education agency at Delhi for co ordination purposes

3 It held that the transfer of primary education to local bod ies was not desirable

4 It suggested the expansion of the staff at headquarters and observed that the Education Commissioner should be relie ved of the responsibility of dealing with education in centrally administered areas

5 It also stressed the need for the summoning of periodi cal conferences of D P I s for discussing the current problems concerning education

Criticism —1 The report has gone to shape the educa tional policy of the British Government during the last two decades.

2 Words like wastage and stagnation became bywords in educational terminology and were made use of for putting spokes in educational progress

3 Policy of expansion was changed into one for consolidation

4 The report made the *Government* turn a deaf ear to the protests of the non officials against its slow and sluggish policy regard ing primary education Thus it was the main cause of the retardation of the growth of elementary education during the last two decades

5 It is a pity that nothing was done for carrying out some of its valued suggestions regarding the salaries of teachers and their training and improvement in curricula The report, though possessing some original features and inspite of its being a mine of information, did more harm than good to the cause of education in the country

Education Under Provincial Autonomy —The second mile stone of the road to progress is the conferment of complete responsibility in the provincial sphere which came as a result of the passing of the Government of India Act of 1935 which was introduced in 1937 It introduced complete autonomy in the provinces and gave the Indian ministers entire control over all the departments The distinction b tween the Reserved and Transferred departments was done away with The chief events of the period in sphere of education were —

1 Formation of the governments by the Congress in the provinces in 1937

2 Evolution of a new plan for the mass education of the people which is known as the Wardha Scheme of Education

3 Launching of the experiments in Basic Education

4 Revival of Central Advisory Board

5 Appointment of Wood Abbot Committee

6 Appointment of Kher Committee

7 Formulation of the Post war Educational Reconstruction Scheme (Sargent Report)

Congress and the Wardha Scheme —The Congress as we all know, was wedded to the principle of compulsory and free education for the masses It had passed a resolution as far back as 1910 after Gokhle s Bill had been rejected, asking for the same The same principle was reiterated in its famous Karachi session in the words 'The Congress should provide among other things for free compulsory education " Congress was also wedded to temperance and the uprooting of the evil of drink There was an antethesis between the two The former required huge sums for its consummation while the latter was sure to result in a tremendous loss of revenue

This was the main reason which prompted Mahatma Gandhi to evolve an inexpensvie scheme of education styled as the Wardha Scheme

Not concerned here with the details of the scheme, it will

suffice to say that in the year 1937, Gandhiji published in Harijan a series of articles discussing his educational ideals He wanted, in the main, his scheme to be self-supporting He also held that all instruction should be imparted through the mother tongue and should be craft centred In October 1937 an all India national *education conference was summoned* at Wardha *and the main* principles of the scheme were evolved in that gathering These can be set down as —

1 Provision of 7 years compulsory education on a nation-wide scale

2 Mother tongue should be the medium of instruction

3 Instruction should be craft centred

4 It should be self-supporting

A Committee with Dr Zakir Hussain as chairman, was set up *to draw up the details The recommendations of the Committee* were discussed and adopted in February 1942 at Haripura session and formed what is popularly known as Wardha Scheme

Launching of experiments in Basic Education —The scheme was put into force in the six Congress provinces in 1938 Basic schools were started Training centres for Basic teachers were organ ised Proper text books were written Kashmir did a lot of good work The Government of Central Provinces launched the Vidya Mandir Scheme, providing a school to every village with 40 children Attached to every such school was a piece of land yielding an annual income of 200/ which was to suffice for the teacher s emoluments *The scheme appears to have been based on Adam s report*

There was some progress during 1937-40 but in 1940 the Congress went out of offi e Patronage which the Basic education enjoyed was thus withdrawn Those who came into power did not see eye to eye with those who had launched the scheme World War II also broke out The result was that Basic education movement fizzled out gradually without having been given a fair trial

Revival of C A B in 1935 —It is another event of im portance C A B passed a resolution that very year that the system of education should be readjusted so as to enable the pupils at different stages to be diverted to occupations or vocational institutions It recommended that the chief aim at primary stage should be literacy, while the middle stage should be self contained and should train boys for higher education or for special vocational courses

Appointment of Wood Abbot Committee —The C. A B

for the purpose of organising the scheme of education according to the principles enunciated in the above resolution, appointed an expert committee consisting of Mr Wood, who was the Director of Intelli gence with the Board of Education in England and Mr Abbot who was the Inspector of Technical Schools in England They visited this country in 1936-37 and submitted their report This valuable report of theirs was later on made use of by Mr Sargent in com piling his report

Kher Committee — We know that the Congress had by that time evolved its own scheme of Basic Education So C A B appointed a Committee with Mr Kher as its chairman on two occas ions to examine the Wardha Scheme Two reports were thus submitted These were also made use of in the compilation of Sargent Report In fact these two reports exercised a considerable influence on the formulation of the Sargent Scheme for Basic Education as set forth in the Post War Edu ational Development Plan in India

Sargent Report —(a) *Occasion* The outstanding achieve ment of this period is the evolution of the report by the C A B regarding the Post War Educational Development in India which is populary known as Sarg nt Report because Sir Johan Sargent, the then educational advisor with the Government of India, was asked to prepare a scheme which would provide India with a system of education which should offer educational facilities which would be in contirmity with those that were available in other countries Eight Sub-Committees were appointed to deal with the different aspects of the problem *i e* basic education adult education, social education school buildings physical welfare of children, teachers training and service conditions recruitment of education officers and technical education

Sir John Sargent, basing his conclusions on the findings of these Sub-Committees prepared a memorandum and submitted it to C A B It was considered in its meeting and adopted in June 1944 It was published with the title 'Post War Educational Development in India and is popularly known as the Sargent Report

(*b*) Recommendations —*I Pre primary stage (3-6 years)* —

1 Organisation of an adequate number of Nursery schools or classes In urban areas separate nursery schools can be provided while else where nursery classes should *be attached* to the Junior Basic schools

2. These schools should be staffed with women teachers

3 Education should be free though not compulsory but all efforts at persuading the parents to send their children to such schools should be made

4 No formal instruction is to be imparted, only social experience is to be given to the youngsters

Expenses involved were estimated at 3 184 crores of rupees

(ii) *Basic education* —1 Provision for free and compulsory education for boys and girls should be made

2 The course should be extended from the age of 6 to 14, i e it is to continue for 8 years as again 7 as provided in the Wardha Scheme

3 The course should consist of Junior Basic extending over 5 years and Senior Basic for 3 years

4 Transfer of children to other forms of schools is only to take place on the completion of the Junior Basic stage

5 Education at the lower stage cannot be and should not be self supporting It was to be another deviation from Wardha Scheme

6 The course of instruction is in the main to follow the scheme laid down in the Kher Committee reports

7 The child should be taught all essential subjects plus some handi craft It is thus not to be craft-centred as in Wardha Scheme

8 The Senior Basic is meant for those who are not to go to high school or Universities Senior Basic school is thus the finishing school It should, therefore, be highly staffed and well equipped

9 Status and salary of teachers should be raised

Total estimated cost for launching the scheme was put at 200 crores of rupees

(iii) *Secondary or High school education* —

1 It should extend over 6 years (11 to 17)

2 Admission to the High school should be given at the end of Junior Basic only to promising children —Only 20% of the total number is to be taken in ... should require special consid...

Some students of Senior Basic who show signs of late development may also be taken in

3 High schools should be of two types —

(a) Academic high schools, providing instruction in arts and pure sciences

(b) Technical high schools, specialising in applied science, industrial and commercial subjects.

4 Curriculum should be wide and varied and not tied to the university examination requirements

5 For the encouragement of poor boys, liberal assistance in the form of fees and scholarships ought to be provided

6 Teachers salaries should not be less than those prescribed by C A B

7 In his minute of dissent Sir Afzal Hussain also recommended the organisation of school museums

(iv) *University Education* —1 The report affirms that Indian Universities do not fully satisfy requirements of a national system of education

2 It recommends that only selected number of students, say about 10% who are capable of taking full advantage of the University course, should be admitted

3 Present Intermediate should be abolished The present First year should, therefore be joined on to schools

4 The University course should be thus reduced to three years duration

5 For closer contact between the teacher and the taught, an efficient Tutorial System should be organised

6 Higher standards should be maintained in pure and applied research

7 An Indian Universities Grants Commission should be constituted on the lines of the body of the same name in England

Estimated expenditure was put at 6 72 crores

(v) *Training of Teachers* —1 The report has rightly laid great emphasis on the right type of teacher for the successful implementation of the scheme

2 The report puts the number of teachers required at 2,27 733

3 It recommends that the graduates should have one year's training in training colleges and teaching departments of the universities

4 It says that three types of training schools of two years duration will be required for others, i e

[a] For Pre primary teachers

[b] For Basic teachers

[c] For non graduate teachers of high schools

5 No fees should be charged in the training colleges

6 Courses should be practical and related to the needs of the schools in which the trainees are expected to serve

VI *Health of School Children* —The recommendations embodied in the report in this context are —

(a) Provision of Health —1 Adequate provision for ensuring the physical welfare of all pupils should be made

2 Provision of satisfactory arrangements for school medical inspections and treatment is to be an essential duty of the schools and the state

3 Medical inspection should be made only at the time of first admission *i.e* in the 6th year and then at the 11th and 14th year and then at the end

4 Medical record should be kept for each child which should go with the child, when he changes his school

5 *Medical inspection should be conducted in school* hours preferably in the presence of parents

6 It should be followed up with proper treament which should also include provision for supplementary diet

7 Mid-day meals should be provided Parents who are able to pay should be asked to contribute.

8 A daily health and cleanliness parade should be held and co operative efforts for cleaning the school and environments should be encouraged.

9 Hygiene should be a compulsory subject in training institutions

(b) Physical education :— 1 Each secondary school should be asked to have a fully trained physical instructor

2 District inspectors should organise training camps for physical instruction for primary teachers

3 The schools should provide one period every day for physical activity but no undue importance should be given to drill

4 One period a week for some corporate activity, *e g* Red cross etc should be provided

5 Organised games should form an essential part of the school programme

(vi) *Adult Education* — To liquidate adult illiteracy in a period of 20 years, the report has made provision for 90 million adults (1—40 years) of both the sexes It recommends that every adult school should have a library of its own or should be able to obtain books from a neighbouring library

(vii) *Recreative and social activities* —At the outset the report lays down that the provision of recreative and social activities is an essential feature of an efficient educational system It goes on to say that according to the present day conviction education is a process of social adjustment So the schools and the colleges must provide opportunities for social and civic training

Recreative activities are also a valuable source of satisfying some natural urges as those of gregariousness curiosity, loyalty, sympathy etc. They help in the inculcation of such qualities as leadership initiative and resourcefulness

For the achievement of these objectives the adoption of following activities has been recommended —

1 At the Junior Basic stage gardening, folk dancing, cubbing and excursions are most suitable

2 At the Senior Basic stage debating dramatising and inter school competitions may be provided

3 High schools can profitably arrange for Boy Scouting, Girl Guiding Red Cross, Co-operative stores, Rural uplift societies, Dramatic and Debating clubs

II Arrangements for the recreation of those who have left schools should also be made, especially for the adolescence period (14—20 years) This, the report says can be best done through the Youth Movement

Youth Movement —The report says that Youth Movement is firmly established in England and is also becoming popular day by day in America and can be profitably started in this country Something is being already done here by the scouts, girl guides, Y M C A. and Rama Krishna Mission But when one takes into consideration that provision is to be made for 320 lacs of people in this group, one can imagine to oneself the colossal nature of the problem The aim of the movement is to improve the health, happiness and all round efficiency of its members For its successful organisation, the following should serve as good guiding principles

1 Voluntary organisations should be made use of for organising the movement

2 District areas should be kept as primary units and there should be two organisations for each district, one for men and one for women

3 Leaders of the movement should be properly trained Demobilised officers can be made use of for the purpose

4 Two central training institutes should be organised

5 Activities should include —

(a) Games clubs of all kinds (b) Excursions and hiking (c) Scouting and Girl Guiding (d) Young farmers clubs (e) Junior Red Cross (f) Arts and crafts

6 Social service should form an important part of the movement

7 A central institute for the examination of social service problems should *be organised at Delhi*

8 Public officers should be given training in social work.

9 An all India Council of Social Service should be organised.

10 Universities should have a separate dapartment for extra mural work

(ix) *Technical and Commercial Education* —In view of the prospective needs of post war industry the report has emphasised its need and has recommended the organisation of an efficient system of education which should provide training for the research workers and skilled crafts men

The report says that the technical heads and research workers will get their degrees in universities and recommends the institution

of National Diploma courses in polytechnics for others

The report also recommends that technical education should remain in the hands of the education authorities

Similarly in Commerce, the two groups, one engaged in business and the other in professional functions such as banking accountancy etc should be provided facilities for training in their respective spheres

X *Edu ation of the handi capp d* —According to the report, these are of two types —

(*a*) Mentally handi capped (*b*) Physically handicapped

In this context the report further lays down that —

(1) Provision for both types should be made

(') This work should be in the domain of the Education Department

(3) Where ever possible, handi capped children should not be segregated Partially handicapped children should be paid special attention at the ordinary schools

(4) Special institutes for the training of the teachers for deaf and blind should be set up

(5) The handi capp d children should be trained in remunerative work

XI Employment Bureaus —(1) The report believes that, in view of the restricted openings for employment, Employment Bureaus are a necessity Their functions are to be —

(*a*) To contact all schools and advise them as to the openings available for employment for school leavers

(*b*) To contact the labour employers

(*c*) To arrange with the employers for some regular system of apprenticeship

(2) The report further recommends that these Bureaus should be under the control of the Education Department

XII Administration and general (1)— A strong Education Department at the centre should be created in order to provide the necessary stimulus which the establishment of a national system of education will require

(2) The scheme chalked out in the report is to be completed in 40 years, divided into 8 five years programmes The first five years are to be devoted to propaganda and other preparation

(3) It is to cost 313 crores of rupees but the provision for the first ten years is to be only two crores

Appreciation and Criticism —The report undoubtedly is a document of superb value and is very bold in its admissions Its admission that the present system does not provide the foundation on which an effective educational structure can be built is a note worthy one

It has again rendered an effective service in pointing out some of the main defects of our system *e g* its being examination ridden, *being too literary and having an over academic atmosphere in the* universities The report has therefore, done well in recommending that after a minimum of general education pupils should be diverted to different types of institutions according to their ability and aptitude It has even gone a step further and made provision for different types of secondary schools including those for vocational and technical education

It has not only pointed out defects but has also suggested effective remedies which, if applied with courage will surely change the state of affairs For instance its recommendations in respect of employment of women teachers for infants, the provision of medical inspection for children, of providing proper pupils with mid day meal, scholarships and maintenance allowance and its emphasis on making the school curriculum and organisation more integrated with the life around are all commendable

Protest can as well be lodged against some features of the Sargent Report The report as indicated gives the barest outline of an educational plan covering almost all its aspects It, therefore, leaves out some of the most important problems as the content of education the curriculum and methods of teaching Admittedly this gives some sort of elasticity to the scheme, but in the absence of guidance in these important subjects, the report is liable to lose a good deal of its value

Some of the recalcitrant critics would even brand the scheme as anti national They would argue that it does not propose any change in the foreign medium of instruction at the higher stage of education and that it does not take into consideration India s ancient moorings of education *viz its religiousness and spiritualism.* But it will have to be conceded that these are not the primordial features of the scheme and can be changed without causing any damages to the main structure There is nothing in the scheme

which is anti national It has, rather, tried to incorporate some of the principles of the Basic education scheme of Gandhiji and has provided for free and compulsory education upto the age of fourteen which the Indian nation had been all along yearning for

There are some other defects to be met with The suggestion that universal compulsory education should be introduced by stages (age to age) is sure to kill its object

Similarly the suggestion, that this should be taken up area by area, is sure to have serious consequences The area *first* chosen will get an advance, perhaps of a quarter of century over others and may usurp all powers in administration and industry

No machinery has been suggested for making the compulsory education effective

The method of the selection of students who have to go to High s hools has been given inadequate attention

Problem of religious education has not been given the attention it deserves

Similarly the education of he girls and women has *been* dealt with only in a paragraph or two on the assumption that requires the same treatment as that of the boys

Too much attention is devoted to Nursery education Nothing and not even the brightest and upto-date *nursery* school can be a substitute for the influence of the mother

The most dismal feature of the report is that another half a century is to elapse before the scheme can come into full operation and then in the first 10 years only two *crores* is to be spent, while the total expenditure is to be 313 crores This is too sluggish and kills the very object

Progress of Education during the period (1920—47) —

University Education —There was an unprecedented rise in the number of universities during this period The people and their representatives in the reformed councils set up under the Montford Reforms, showed a keen desire to have a larger number of universities with the result that as many as fifteen universities came to be *established* at Lucknow, Aligarh Dacca, Rangoon, Delhi, Nagpur, Andhra, Agra, Annamlai, Travancore, Utkal, Sind, Rajputana, Saugor and Gauhati Of these Aligarh, Lucknow, Dacca and Annamlai were purely residential universities. The university

at Allahabad was later on changed into a teaching university in 1927

As a result of the recommendations of the Sadler Commission, most of the affiliating universities also undertook teaching functions Another change brought about in most of the affiliating universities was the democratization of their constitution

Some of the provinces also undertook to set up Boards of Education for attending to the needs of secondary and intermediate education One such board was set up in United Provinces and is there even now arranging for the Matriculation Examination in that provinces In the Punjab and U P some Intermediate colleges were also set up but the exp rim nt appears to have proved a failure so all these colleges were soon closed down

With the establishment of so many new universities, the number of colleges in the country also went up During 1946 47 the numb_r of colleges stood at 418 as against 134 during 1916 17 So the number had more than trebled during this period

This expansion and progress was not discernible in numbers only The work of the universities and colleges showed remark able progress in other fields as well The University Training Corps became a universal feature and it went a long way in engendering among the young men a sens_ of discipline and afforded them the requisite training in leadership Adequate provision for medical inspection, sports games and literary activities existed in most of the institutions for higher learning

As recommended by the Sadler Commission an Inter University Board was set up in 19'5 with its head quarters at Bangalore which served as a centre for co ordinating the activities of the various universities

Another notable event of the period which deserves notice was the setting up of the University Grants Commission in 1945 In the initial stages it had only to deal with the three central uni versities of Aligarh Benaras, and Delhi but in 1947 its field of operation was widened so as to cover all the universities

Secondary Education —The period under review witnessed also an unprecedented expansion in the field of secondary education The special feature of this increase was the growth in the number of secondary schools in the ru al areas The period had set in with 7530 schools in 1921 22 and the number had gone upto 11,339 with 26 58 773 pupils during 1945-46 This increase can be obviously ascribed to the awakening brought about among the people, especially

in the wake of the great national movement which had surged the country from one end to the other during the memorable years from 1919 to 1921

Besides this quantitative expansion, some other achievements in the field of secondary education are discernible during this period The most remarkable feature of the same is the adoption of the modern Indian languages as the media of instruction at this stage In theory it was conceded that the mother tongue was the best vehicle for carrying out all teaching work and should, therefore, be made use of as the medium of instruction, but there were certain practical difficulties which were being tackled every where The old prejudice of the people had stood in the way of the adoption of this new idea It also took time for driving out In short, it can be said, without any fear of contradiction, that the question of medium at the secondary stage seems to have been set at rest at this period

The all important problem of teachers training continued also to receive adequate attention The number of training institutions came to be increased during this period There was a corresponding increase in the number of qualified tea hers working in different schools in the country which led to greater efficiency in teaching at the secondary stage Greater attention also came to be paid to the improvement in the salary and other service conditions of the high school teachers In most of the provinces, the system of Provident Fund was brought into vogue and made compulsory as far as recognised schools were concerned Some provinces as Madras and Bengal even went so far as to sanction recurring annual grants for affecting improvement in the pay scale of the teachers

The problem of making provision for vocational education at the secondary stage became also a live problem and attracted the attention of the educationists of the period Serious efforts were made during the period to give a vocational orientation to the course of studies followed at the high school stage

Such a re orientation of the secondary education was rather over due, for the university had too long dominated the school which had thus almost forgotten its proper goal of preparing the average child for the life that awaited him

So during his period we see another kind of examination being conducted by the education department or the university side by side with the Matriculation examination It was generally styled as the, 'School Final or School Leaving Certificate Exami nation The curriculum, as was to be expected, was of a practical

nature and included book keeping and commercial geography etc. as compulsory subjects and drawing agriculture or manual training as optionals It was thought that such a course would fit the students for the ordinary pursuits of life and for the petty clerical jobs under the Government For making the said School Final examination more popular, the government declared that it would be the door of empolyment for the lower gardes of its services Most of the provinces were in the beginning quite enthusiastic about the thing and adopted the scheme with some minor changes here and there to suit local conditions

It appeared that the new system would result in the long desired solution of the vexed problem that had baffled all attempts so far and had rather been growing more acute everyday But it seems that the system was applied in a defective manner and the whole thing came to naught very soon The over whelming majority of students evinced little interest in technical subjects and took to subjects which would lead them to the university The same old attitude of looking down upon vocational subjects continued It was still considered to be below one s dignity to cultivate such useful subjects The result was that the whole scheme, well meant though it was fizzled out and there was a general demand, somewhere during 1930 35, for its abolition

It may not be beyond the point to mention that the Hartog Committee had also laid a lot of stress on diverting the pupils to non literary pursuits at the termination of the Middle School course But all such efforts, as shown above, bore little fruit and the the problem stood where it was, baffling all attempts at solution

It was at this juncture that the Indian Government was constrained to approach His Majesty s Government in the British Isles to send some epxerts to study the problem and suggest some effective remedies Accordingly Messrs Wood and Abbot were deputed After an exhaustive enquiry on the spot, they submitted a scheme for the proper organisation of vocational education in the country But it appears that no effective steps were taken to follow up the same and the things were allowed to drift as before

There was some progress, no doubt, as time went on, in the variety of curriculum followed in schools Attempts of a serious nature were made for making it broad based While English, Mathematics and History Geography were compulsory subjects for the Matriculation Examination of almost all the universities, several of them offered a choice between a classical and a modern Indian language and added Physics and Chemistry, Physiology and Hygiene and Drawing as other optional subjects

Primary Education —As already seen, the Government Despatches had been all along harping on the necessity of elementary education The Despatch of 1854 had established a separate Education Department for each province whose main duty it was to arrange for the education of the common man There was the ever growing public demand for the elementary education In 1910 Gokhale had moved his resolution in the Imperial Legislative Council for compulsory primary education He asked that "a beginning be made in the direction of making elementary education free and compulsory" He further observed in his speech that the rate at which the Government had been moving was hopelessly slow But the bill, though modest in its provisions, had been thrown out The same excuse of insufficiency of finance was made use of in silencing the measure How could a poor country like India, it was said, afford to give free education to its people? It was not realised that it was the paramount duty of the state to arrange for the same or that even rich countries like U S A were providing free education

The Minto Morley Reforms created an independent education department in each province which was under an Indian Minister Although the minister was generally handicapped by the scarcity of finance and other restrictions imposed by the government but he, being from the people and being aware of the people's sentiments over this question, did his best for the spread of elementary education with the result that the pace of growth in the domain of primary education came to be accelerated

Another feature of the period which can not escape one's attention is the passing of compulsory education acts in most of the provinces as in the Punjab Bengal U P Behar and Bombay No doubt some of these pieces of legislation had been enacted before the advent of the dyarchial system of government But almost all of them were more or less on paper only It was left to the Indian ministers to translate them into action A common trait of these Acts was the provision relating to the making over of powers to the local bodies for dealing with elementary education in their respective areas These bodies were empowered to prepare schemes for the expansion of primary education and to levy cess for financing the same The Provincial Governments were to provide them with suitable assistance Some element of compulsion was indeed there in all these measures

As a result of the keen interest evinced by the Indian Ministers and of these compulsory education enactments there was an appreciable increase in the primary chools and the number of scholars attending them Statistics for the period show that the

number of schools in 1926 27 was 1,84,229 as against 1,55,017 in 1921 22

The increase, as these figures would show, was in no way in keeping with the attempts made The Acts of Compulsion had not produced the expected results If we delve deeper into the matter, we are sure to meet with the real cause The British bureaucracy, offended by the political unrest among the educated class was not serious enough in their endeavours for the spread of education The Acts of Compulsion were, therefore, not enforced rigidly and the British District Officers were generally indifferent Even they would not call the local boards under them to account, if they failed to move in the matter or to levy the requisite cess for the furtherance of primary education

This period of expansion was followed by one of retardation due to the recommendations of the Hartog Committee who had *throughout harped on the theme of 'stagnation and wastage and had* almost made a fetish of the same

The financial stringency caused by the world economic depression during this period made the position more worse *It also* affected the growth adversely The result was that the rise in the number of schools during 1926 37 was much smaller than during 1922 27 *The same was the case with the rise in expenditure on* primary education

Although the official attempts, as professed by the educational authorities were mainly directed towards consolidation and avoidance of 'wastage and 'stagnation, yet it appeares that not much could be achieved even in that sphere There was some minor improvement in the matter of trained teachers and school building but most of the other conditions in respect of curriculum teaching standards reading rooms and libraries meant for checking lapses into illiteracy were as bad as before

Origin and Growth of Adult Education —Another notable feature of the period under Diarchy is the importance that came to be attached to Adult Education For history of Adult Education in India, one need not go beyond 1921 for the problem, though of the highest importance in view of the grinding poverty and illiteracy (93%) of the people, had not even been attended to by the British masters The credit of realising the importance of Adult Education movement for the liquidation of illiteracy mainly goes to the Indian Ministers *It was in 1921 after education had become a* transferred subject that the provincial governments launched their programmes of adult education The Indian Ministers evinced a *keen interest* *The result* was that by 1927 there were as many as

11 205 adult schools and centres administering to the educational needs of the adults

Adult education could not also escape the deteriorating influence of the economic depression in the period following the one we have just talked about Owing to the unprecedented depression in the country interest in Adult Education again waned and there was a diminution of schools and scholars By 1937 the number had dwindled down to 2027 From the quantitative point of view, the elementary work till 1927 can in no way be looked upon as of great magnitude But it cannot be gain said that these early attempts had rivetted the public attention on the great urgency and outstanding importance of the problem and had shown the way of tackling the same

With the incoming of the Congress Ministeries in the provinces in 1938, we come across great achievements in this domain The provinces vied with each other in launching of mass education movements A special drive for the liquidation of illiteracy was launched by the patriotic Indians under the lead of Dr Sayyad Mahmud in the year 1938 who went in person from village to village in Bihar teaching the illiterate adults and setting example for others to follow 'Each one, teach one,' came to be accepted as a slogan Literature for adults came also to be produced The fragile Shri Rajgopalacharya even lent a hand in the work Assam planned a comprehensive ring of post literary circle in 1941 and due to the intensive work put in, two lac of persons were made literate in a period of five years In Bengal adult education was tackled through the co-operative societies. Bihar inaugurated the literary movement in 1938 and made a wonderful progress through the active assistance of public association U P and Central Provinces came to help the adult schools and adult education workers with money Advanced Indian states like Baroda and Mysore also jumped into the arena and carried on the work with full vigour

The Central Government also did not lag behind Under its direction the Central Advisory Board appointed several committees for discussing the problem of Adult Education The committee appointed for drawing up the Post War Educational Development Scheme included Adult Education in its scheme and, as already referred to while dealing with the Sargent Report, evolved a scheme for the liquidation of the entire illiteracy in 22 years at an estimated cost of Rs 59,71,06,500

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it refused to accept even in theory the principle of compulsion and then later on it regarded it as a mere luxury which could wait indefinitely The true picture of elementary education, especially on its qualitative side, has been so candidly depicted in the 'Oxford pamphlets on Indian affairs (1943) in these words. ' For various reasons our primary education has been meagre, ineffective and uninteresting It has neither quickened the minds nor enriched the life of the students "

So much about the quality of education imparted in the primary schools In the matter of quantity too, it had the same gloomy tale to tell The number of schools was hardly 1,67 700 and the number of pupils was 1,30 27,313 (1945—46) In a vast country like India with a population of about 36 crores, these numbers were quite insignificant

The next stage of education, generally spoken of as secondary education is regarded as the most important stage, for it is the stage which really forms the back ground for a democratic set up in the country It is here that the immature youth is gradually to be trained to value the rights of citizenship and to realise the duties and obligations thereof The position regarding the secondary education which had no doubt, made great strides thanks to the untiring and selfless efforts put in by the Indian zealots, had even none too pleasant a spectacle to present H V Hampton gives us a true picture of the contribution of the British educational policy towards secondary education, when he says 'When the present situation is viewed in its proper historical perspective, it seems reasonable to conclude that the secondary school system suffers from arrested development , it has failed to keep pace with the changes—social and political economic and industrial—which have gone to the making of modern India, and it has failed to keep abreast of the latest developments in educational theory and practice Schools are weighed down by the incubus of Matriculation, and *fettered by regulations governing recognition* courses are bookish and theoretical and provide little to attract pupils with a practical turn of mind , the excessive use of English as the medium of instruction places a severe psychological burden on both pupils and teachers—it stifles individuality encourages memorization and makes instruction lifeless and mechanical scientific and practical subjects are neglected and inadequate provision is made for out-door games and other recreational activities The whole system is rigid and inelastic and is characterized by a dull and monotonous uniformity On the whole, India has been well served by expert advice but despite the recommendations of various Committees and Commissions little has been done to adapt an outworn system to the conditions of modern life Indeed, it is not the slighest [illegible] on to say that

the Indian high school, with a few notable exceptions is much the same as it was in 1934 and has but little changed from what it was as far back as 1884 It is abundantly clear, therefore, that the secondary system must be re-organised and made more fruitful, at present it brings only disillusionment and discontent to many whose abilities and aspirations are deserving of a better reward "

In the field of higher education, no doubt, during the year 1948 49, a year after the change over, India had altogether 25 universities with 643 colleges, affiliated to them, which were dealing with 2,95,103 students at a cost of 17,63,62,370 rupees During the same year these bodies are said to have examined as many as 2,00 051 candidates for higher university examinations The total number of degrees awarded as a result of the same, was 46,664 But it is to be noted that the major percentage of these degrees were on the Art side The number of degrees in engineering and technology was only 3 4% The same was the case with other professional degrees The central and the provincial governments were only contributing 6 4% and 22% of the expenditure incurred by the universities

It is thus evident that our institutions of higher learning were suffering from all the defects that they had inherited from the British They were financially crippled their lecture rooms were over crowded, their residential accommodation was completely inadequate, their libraries were out of date, their laboratories were poorly equipped and the numb r of their teachers was too small for proper tutorial work

Again, the use of English, as the medium of instruction, though an unnatural anachronism was still at its height The academic autonomy of these august bodies was often interfered with Above all, the type of education that was imparted was of a pure literary type and was divorced of all moral, social, spiritual or vocational elements

In short it was as clear as day light that the existing educational system established by the British had to be completely overhauled The old institutions established with a view to supporting th English suzerainty, the old system of education with its outmoded aims and ideals and the old methods of teaching shorn of any element of dynamism could not satisfy the needs of free India The whole thing called for a change and the Congress, which came into the saddle, set to bring the same about in as short a period as possible

The new set up —With the attainment of political freedom on August 15 1947, the education department at the centre became a full fledged Ministry of Education Its main function is to co-ordinate

educational planning for the whole of India and to act as agency for the collection and dissemination of information on education and to give financial assistance where needed It now consists of an educational adviser two joint educational advisers and four deputy educational advisers, who are in charge of the different branches of education The Central Advisory Board of Education is the main pivot of all educational activity It consists of representatives of different states and Hon'ble the Minister of Education who is its ex officio chairman It meets every year and reviews the educational progress in the country It is purely an advisory body but it continues its work of initiative, investigating and co ordinating the educational activities in different states

Then there is the Central Bureau of Education The assistance that the Bureau of Education can render in the educational field has not been lost of and with that end in new it has been properly organised and rejuvenated It also constitutes now separate division in the Central Ministry of Education with Shri K G Saiyidain at its head as Deputy Educational Adviser

Of the manifold activities that the Bureau undertakes, it may be of interest to mention the bringing out of certain publications dealing with such subjects as Teachers Training, Scientific Institutes and Societies etc It has also organised an information service and undertakes the compilation of educational statistics Of late it has gone in for the preparation of Audo visual aids. From time to time it also arranges courses for giving training in the methods of preparation of simple aids It may not be beyond the point to add that the second such course was held in co operation with UNESCO in Mysore during 1953 54

The University Grants Commission is also rendering an invaluable service In the provinces, now called states the education is under the control of a minister The department of education as before, is under the control of D P I who is assisted by a number of Deputy Directors and a good number of inspecting officers

Work begins in right earnest —*We know* that Indian National Congress the premier national organisation which had fought the battle of independence with untold tenacity valour and sacrifice, had been all along criticising the educational policy of the alien power So *when it came into* power it became incumbent upon it to review the whole position in the education field and set the matters right The problem was so important that it could not brook any further delay

The National Government, *therefore, lost no time to* more

in the matter The first thing done was the incorporation of a provision regarding free and compulsory education in the constitution of free India This provision laid down that "The state shall endeavour to provide within a period of ten years from the commencement of the constitution, for free and compulsory education, for all children till they complete the age of 14 years "

Having determined the goal, National Government set itself to the task of evolving a system of National Education It was in fact out to determine the other aims of educ-tion and the means for the achievement of the same

Long before independence, it had been abundantly realised that "an alien government, however well intentioned, can never frame a programme of national education that will serve the nation s need The national government, therefore, had to give edcation a new orientation in the new context In the face of restricted finance, paucity of trained teachers and the controversial problem of the medium of instruction, the country was called upon to solve the two fold problem, *viz*

"(1) To fight illiteracy by providing facilities for giving elementary Basic Education to 85 per cent of our population who cannot read and write and

(2) To nationalize our entire system of education so as to train, equip and direct the youth of the country to take their proper share in building up a progressive state

The Hon ble Maulana Abul Kalam Azad, Minister for Education in the National Government, convened, in January 1918, an All India Education Conference which was attended by the representatives of all provincial and state governments vice chancellors of Indian universities and other prominent educationists of the country They arrived at the following conclusions —

(1) The period of forty years contemplated by the Sargent Plan for the completion of the work of universal and compulsory Basic Education should be substantially curtailed

(2) While accepting the recommendation of the Sargent Plan for an eight year period of free and compulsory Basic Education the Conference held that compulsion might be first introduced for the Junior Basic stage within a period of ten years and then the compulsory stage could be extended to children between the ages of 11 and 14 years

(3) To prevent a relapse into illiteracy, there should be a provision for Adult or Social Education centres

(4) The Conference endorsed the Central Advisory Board's recommendation to appoint a Committee on the medium of instruction and another to consider ways and means of raising the finances to expedite and implement Basic Education plans, including the question of Central grants, the levy of an education cess and the raising of educational loans

(5) A Committee for Secondary Education was also to be appointed to consider, among other things, the question of providing a system of Secondary Education as would produce leaders for both civil and military spheres of national life

The Finance Committee as recommended by the Conference, was appointed under the chairmanship of Shri B G Kher

The Committee thought that universal and compulsory Basic Education could be introduced within a period of 16 years, by two five year and one six year plans The first five year plan should aim at bringing such education to a major portion of the children of the country within the age group of 6 11 The second five year plan should extend compulsion to the remaining children of the same age group so that at the end of ten years all the children between the ages of 6 and 11 years would be under compulsory instruction During the six year plan compulsion should be applied in the first year to 50 percent of the children in the age group 11 12 and extended year by year so that by the end of three years there will be compulsion for 50 per cent of all children in the age group 11 14 The second three years should extend compulsion to the remaining children, till in six years all children in the age group of 11 14 are brought under compulsion

The Committee made the following recommendations about the ways and means of financing education —

(1) A fixed percentage of Central and Provincial revenues—about 10 per cent of the Central and 20 per cent of the Provincial —should be earmarked for education by the respective governments.

(2) About 70 per cent of the expenditure on education should be borne by provincial governments and local bodies together, and the remaining 30 per cent by the Centre

(3) All contributions for education approved by the Provincial and Central Governments should be exempted from income tax

(4) The provincial education departments were also advised to study the experience gained in Wardha, Bihar and Orissa where the income from craft work of the pupils met a part of the expenditure of Basic schools, and to explore, with due regard to the educational

interests of the pupils, this remunerative aspect of the Basic Education Scheme

It was also thought essential to get the education at the University and the Secondary stage reviewed with a view to bringing about the much needed orientation

The steps taken in the direction were —

(1) Appointment of a University Commission (1948)

(2) Appointment of a Secondary Education Commission (1952)

(3) Visit by the International Educational Team

1 **Radha Krishnan Commission (Indian University Commission)**

Occasion —It was long felt that the higher education, as it was being imparted was not suited to the aspirations of the people of India So to orientate the same, the Congress Government came to the conclusion after considering the recommendations of the C. A B and the Inter University Board of Education on the subject that the appointment of a University Commission was an immediate necessity The Ministry of Education, therefore, appointed one in November, 1948

Personnel —It consisted of eminent educationists and scientists Three foreign experts were also invited to serve on the Commission Dr Sarvapalli Radha Krishnan, the world renowned philosopher statesman, was appointed its chairman

Terms of Reference —(1) To analyse and revalue the aims of the university education in the context of present day national and inter national set up

(2) To go into all other fields of university education such as research, teaching functions, organisation, university life, etc

Recommendations —

1 *Enunciation of aim* —After taking into consideration the previous history of the higher education in India and the present day political and social set up, the report laid down the aim of university education which can be best expressed in the words of the learned authors ' Our educational system must find the guiding principle in the aims of the social order for which it prepares and in the nature of the civilisation it hopes to build up '

2 *Teaching Staff* — (a) University teachers should be put in four categories, professors, readers lecturers and instructors

(b) Proportion of junior to senior posts should be 2 1

(c) Proper selection of teachers should be made

3 *Standards of Teaching* —(a) The present Intermediate should be made the standard of admission to the university

(b) Opening of a large number of Intermediate colleges

(c) Organisation of a large number of vocational institutions for diverting the students to different vocations after 10 to 12 years of schooling

(d) Improvements in university libraries and research laboratories

(e) Elimination of text books

(f) Method of teaching should consist of lecture work, library reading and written exercises

4 Courses of study —The university and secondary schools should introduce a course in General Fducation

5 *Post graduate training and Research* —(a) The existing facilities for this work were given out to be ample

(b) It recommended that encouragement should be given to student scholars with scholarships and freeships

(c) Teaching Universities should develop Research Training Centres, while the affiliating universities should develop Research Departments

(d) There should be uniformity in M A and M Sc. courses in all universities

6 *Professional Education* —(a) Agricultural

(1) Rural setting should be given to Agricultural colleges

(2) Experimental farms should be increased and new post university centres opened

(b) *Commerce* —A commerce student should be given practical training with 3 or 4 different kinds of firms

(c) *Teachers Training* —(1) More weightage should be given to school practice

(2) Staff in training colleges should be recruited from those who have first hand experience of teaching

(3) The students should be allowed to go in for M Ed after some years teaching experience

(*d*) *Engineering* —(1) It stressed the need for improvement in the existing institutions and the opening of more

(2) Work shop practice should continue along with studies in theory

(*e*) *Law* —(1) Course should be extended over 3 years

(2) The last year should be spent in apprenticeship with some advocate chamber

(*f*) *Medical* —(1) Maximum strength in a college should in no case exceed 100

(2) More stress should be laid on practical training

(*g*) *Others* —The Commission considered new professions such as public administration business administration, etc. and has made useful recommendations regarding the same

7 *Religious Education* —The Report lays down that all educational institutions should commence work with afew minutes silent meditation

8 *Medium of instruction* —(*a*) The Commission has recommended the use of a Regional language with option to use the Federal language, either for some subject or for all

(*b*) The students at Higher Secondary and University stage must take up Regional language, Federal language and English

9 *Examinations* —The Commission has pointed out the defects in the present system of examinations and has recommended that classwork should also be allotted ⅓ of the total marks in each subject

10 *Administration* —(*a*) Higher Education should be put on concurrent list Initiative and control should be allowed to remain with provinces, while finance and co-ordination and formulation of an all India policy should be the responsibility of the centre

(*b*) It has recommended the organisation of University Grants Commission which should be a small body composed of 3 to 5 members The Education and Finance secretaries should be its members

11 *Finance* —(*a*) The centre should give 50% of the cost of post-graduate education and research work.

(*b*) The centre should realise its duty for financing higher education and should give 10 crores every year

12 *Miscellaneous* —(*a*) Physical check and physical training of the university students should be arranged for

(*b*) Reasonable standards for hostels, etc should be fixed

(*c*) No curtailment of *educational facilities for* women should be made

(*d*) Permission for organising new universities should be given by the centre only on the recommendations of the University Grants Commission

Criticism —The Commission set with the task of formulating an aim for higher education has done well in adopting the best of Western and Eastern cultures It has rightly adopted the methods of higher education and research which have produced wonderful results elsewhere.

It has also at the same time reorientalised the present system of *education in the light of our ancient culture* and civilisation and *has* thus brought about a happy inter blending of the two

It has not relegated the humanities, art and literature to the back ground and boosted unnecessarily the utilitarian vocations and has not thus, starved the aesthetic sense and the soul

It is rather strange that the Commission should not have been able to give guidance clear and precise about the all important problem of religion in education The fact that their suggestions are vague and abounding with mysticism shows that perhaps embarrassed by the position taken up earlier by the Father of the Nation they had not the courage to go against the same The C A B also *tried to tackle this question, while going over the recommendations* of the Commission, and came to the decision that all educational institutions must provide a few minutes of silent meditation and should provide for the teaching of the lives of the great religious teachers *in the first year* It is doubtful whether such a half hearted approach to the problem can be looked upon as satisfactory

It was also expected that the Commission would once for all settle the question of medium of instruction but it appears that the Commission has not risen equal to the occasion even in this respect and has failed to give a clear-cut decision about it

Its recommendation regarding the opening of Intermediate colleges can also be looked upon as definitely retrogressive and unprofitable, especially when the scheme of an exactly similar nature put forward by Saddler Commission had been tried on a previous occasion and had proved a failure

The document though a mine of information and abounding with a large number of suggestions which speak highly of the genius of its president Dr Sarvapalli Radha Krishnan, did not see its way

to devote sufficient attention to women's education and oriental languages

The Commission has rightly diagnosed the present short comings viz. the poor quality of instruction, the rigid curricula, the evil system of examinations, etc. and has suggested wonderful curatives though it may not be possible to apply all of them

In the field of administration it has done well in following the policy of the golden mean and recommended that higher education should be placed on the concurrent list

Perhaps the most original idea in the Commission s Report is that of establishing rural universities Realising that the vast rural population of India has scarcely been touched by secondary or higher education, the Commission wants to create types of educational opportunities which are appropriate to Indian rural life

Considering the pros and cons one is irresistibly brought to the conclusion that the document is of an outsanding value and bears ample testimony to the genius of our Philosopher statesman, Dr Radha Krishnan and its recommendations if fully carried out are sure to prove a panacea for the educatinal ills of our country

Mudaliar Commission (Secondary Education Commission) —

1 **Occasion** —Acting upon the recommendation of the C. A B made in 1948 that a Commission be appionted to examine the prevailing system of secondary education and suggest measures for its re-organisation and improvement which was reiterated in 1951 the Government appointed the said Commission in October, 1952

2 **Personnel** — It consisted of 9 members, two of whom were foreign experts and was to be persided over by Dr A Lakhsman Swami Mudaliar, Vice Chancellor of the Madras University

3 **Terms of reference** —Under these, the Commission was asked (a) to enquire and report on the present position of Secondary Education in all its aspects (b) to suggest measures for its organisation and improvement with special reference to its aims organisation and contents and its relationship to basic and Higher education, with a view to the evolution of a uniform system suited to India s needs

4 **Recommendations** —The Commission toured the country widely It co opted an educationist of the province or state visited by it to help it in its work After a good deal of labour it submitted its report in June 1953 Some of the out

standing recommendations made by the Commission are —

(i) *Aims and objectives* —In the view of the new political set up in the country, the Commission has aptly stressed the need for re-orientation in the aims and objectives of Secondary education It has, therefore, laid down that the Secondary education, in this country, should aim at training the pupils in democratic citizenship, and for leadership at the lower level It should also work for the full unfurlment of the pupil's personality

The reformed secondary school, as envisaged by the Commission will be a centre for all community work, a sort of a small community within a larger community whose success will rest mainly on the constant co-operation between its activities and the activities of the community in the neighbourhood

(ii) *New set up in secondary education*—

1 Secondary education should commence after the Junior Basic or primary

2. It should extend over 7 years, 3 years for Senior Basic and 4 years for Higher Secondary

3 The present Intermediate stage should be replaced by the Higher Secondary stage

4 As a consequence of the above, the University Degree course should be of 3 years duration

5 For the transitional period there should be one year pre university course for students coming from the present high schools

6 Admission to professional colleges should be reserved for those completing Higher Secondary Course or taking one year s pre university course

7 Multipurpose schools should be established and their students should go to polytechnics

8 Residential schools should be established as well as 'Residential day schools for better teacher pupil contact

(ii) *Medium of instruction, curriculum and text books* —

1 Mother tongue or the regional language should be the medium throughout the secondary stage with special facilities for linguistic minorities

2 Two languages should at least be taught during the middle and the high stage

3 At the Middle School stage, the curriculum should include languages social studies, general science, mathematics, craft art, music and physical education Social studies is meant to cover the ground traditionally covered by History, Geography, Civics and Economics while General Science means the fundamental principles of natural and physical sciences with emphasis on practical applications and observations

4 At the high school stage there should be certain compulsory subjects as languages, general science, social studies and a craft In addition every student should take one group of 3 subjects out of the diversified courses to be provided in each school These can be —

(a) Humanities consisting of History, Geography, Economics and Civics Mathematics, Music and Domestic Science

(b) Sciences consisting of Physics, Chemistry, Geography, Mathematics Civics, Hygiene and Biology

(c) Commercial subjects

(d) Agricultural subjects

(e) Home sciences consisting of Cookery, Home Economics, Mother Craft and Child Care

(f) Technical subjects

5 The diversified curriculum should begin in the second year of the high school

6 The Basic principle of the curriculum should be its broadness i e it should deal with the totality of experiences that a pupil receives its variety and elasticity should allow for individual needs and interests, its organic relation to community life, its suitability for training the students not only for work but also for leisure, and the inter relationship between and co-ordination of its subjects

7 A high power text book committee should be constituted which should lay down criteria for paper, printing, etc

8 Single text books should not be prescribed for each subject

9 Frequent changes in text books should be discouraged

10 The Central Government should maintain libraries of good books for illustrations which should be lent out to provinces

(iii) *Methods of teaching*—(1) These should not only aim at the imparting of the knowledge but also at inculcating values and proper attitude of work and creating an interest in work

(2) More emphasis should be laid on Activity and Project Methods

(3) Students should be given adequate opportunity to work in groups and carry out projects

(4) More use should be made of the schoo' libr ries

[5] In order to popularise new teaching methods, 'Experi mental and Demonstration schools should be established

[iv] *Guidan e* —In order to broaden the pupils understanding and the scope, etc for various occupations, films regarding various industries should be shown and trained Career Masters should be appointed

Examinations —[1] The number of external examinations should be reduced and objective tests should be coupled with essay type tests

[2] *In the final assessment due regard should be paid to* external tests and the school record of the work done by each pupil

[3] The system of symbolic marking should be adopted

[4] The final certificate awarded must also contain the result of the school tests besides the result of the public examination

[5] Compartment System should be introduced

Miscellaneous—Besides the above, the Commission has made valuable recommendations as far as physical education teachers training and salaries, School administration and finance are concerned but no new ground seems to have been broken in these spheres It has also stressed the need for closer collaboration between the Centre and the States even in the case of seconday education and has, *therefore, laid down that the Centre should concern itself with* "the trai ning of teachers the formulation of educational and vocational tests the production and selection of better text books and the training of technicians. It has brougt the library into the fore front It will, in the words of the Commission s be henceforward 'the hub and centre of the intellectual life of the reorganised school and play the same part vis a vis all other subjects as the laboratory plays for science subjects and the workshop for technical subjects

Criticism —The Commission has indeed rendered valuable service in pointing out the defects in the present day curricula and have chalked out valuable principles which should be kept in view for the formulation of the same It has done well to lay down the new aims and objectives which our secondary education shall hence

forward have in view The all out stress, laid by the Commission, on affording training in democracy and leadership and the all round development of the pupils' personality, is really the need of the hour

The Commission has been right in recommending for immediate use the dynamic method of teaching The secondary school, as visualised by them, is to be an 'Activity school wherein students will be emtployed in 'purposeful' experience giving activities It will devoe special attention to craft and productive work ' This is, indeed, all well said But the Commission has failed to indicate how the existing school is to be veered round to its new role

Its decision regarding the use of mother tongue as medium of instruction is more precise than that of Radha Krishnan Commission

The Commission has failed to suggest how the proposed conversion of High schools to those of the Higher secondary type, requiring huge sums of money, is to be brought about

The scheme for changing the present High to Higher Secondary Schools, though a valuable one, is yet problematical

The change of the university course to 3 years has failed before and harping on the same is of no good

The system of objective tests and proper regard to school records at the time of the final examination emphasised upon is sure to do a lot of good, if put into practice

The Commission has done great good work in reviewing the whole field and in concentrating the attention of the Government on certain important aspects of the problem and deserves all credit for its labours

Recent growth and Developments — With the advent of Independence, India aroused from the lethargy which had taken hold of its spirit during the long chain of centuries of its bondage, was out to march ahead along the path of progress possessed, indeed of an indomitable will to liquidate her poverty, ignorance, illiteracy, disease, backwardness and orthodoxy Under the dynamic lead of her eminent sons, like Jawahar Lal and others, she has launched upon gigantic projects and schemes of socio-economic nature and has been in the space of only afew years able to acheive results of an unimaginable magnitude

It by no way means that the fields other than economic were left unattended to There was rather a progress discernible in each and every field Education in common with others has a

tale of progress to tell in all its spheres during this brief period of eight years

In the first place the constitution of free India which was adopted during the period has laid down as a directive principle that universal compulsory and free education must be provided for all children until they attain the age of fourteen within ten years of the promulgation of the constitution

Secondly India, though it has accepted the principle incorporated in the Post War Educational Development Plan (Sargent Report) regarding universal schooling of the Basic pattern now has cut short the period from 40 years to 16 years

The goal having been thus set there was concerted effort made on the part of the centre and the states comprising the great Indian Union for the attainment of the same The accomplishment of an intrinsically difficult task was made more difficult by a long series of events following closely in the wake of partition An exchange of ten million or so of people in the two Punjabs not to speak of the exodus that took place after that in Bengal and which continues unabated even uptil now the difficulties due to the forced devaluation of Indian currency, the unforeseen floods and crop failures resulting in the import of even food from abroad are only some of the difficulties which Indian people were called upon to face

But the people, with the new spirit aroused in them due to the hard won freedom were in no good to be checked by any such impediment They rose to the occasion and went ahead carrying everything that came in the way of their onward march to progress Exactly same spirit was also to be seen in the field of education As a result of the same indomitable spirit, one comes across a tremendous progress in all the spheres of education, as will be seen from a brief sketch given below

Elementary Education —In this field two important developments have been made in the direction of introducing compulsory education (6 years to 14 years) and the conversion of the existing schools into Basic schools The Government had accepted that, for purposes of the implementation of the provision of the constitution regarding free universal education education to be imparted should be of the Basic type So all the states tried to introduce Basic Education at this stage The progress and the response of the people to this new experiment varied from place to place, yet most of the states reported a good amount of success The over all progress in the sphere was thus satisfactory The number of Junior Basic schools increased from 873 (1946-47, to 1510 (1951 52) The enrolment in these schools went up from 69 225 to 1 33 020 A

similar increase was also noticeable in the case of Senior Basic schools Their number at the end of the year 1952 stood at 376 as against 281 during 1946-47 The expenditure on Basic Education had consequently gone up from Rs 25,26 174 to Rs 65,16,065 during this period

It may not be beyond the point to add that the problem of making elementary education self supporting through basic schools was, as reported in the Government of India report for 1947 52, yet doubtful and it is sure that it will remain doubtful for all times to come

The old typ primary schools had even a greater progress to report Their number rose from 1,33,986 (1947) to 1 54,047 (1952) The increase in enrolment was greater still It had risen from 1 0147,317 to 162 88 962 during the period of five years from 1947 to 1952 The expenditure on primary education as was to be expected, also went up from 15 26 crores (1947) to 25 crores (1952) The increase in the number of elementary schools and their scholars it is happy to note is being maintained from year to year The number of schools stood at 2,22 014 and 2,49 382 at the end of the educational years 1953 and 1954 respectively The corresponding enrolment was 1 95 23,003 and 2 08 12,789 The expenditure on elementary education had also gone up to 48,26,51,698

Due to this rapid increase in numbers the provision of trained teachers became a problem Shortage of trained teachers was, in most of the places, the chief obstacle in the way of improvement of instructional condition in these schools Another equally discouraging effect was the increase in the number of single teacher schools

The tempo of progress initiated with the change over in 1947 it appears is being steadily maintained, as is evidenced by the fact of the number secondary schools (Higher Secondary, High and Middle schools) having gone up to 25767 (9515 High and 16252 Middle) by the close of the educational year 1954 The number of scholars has also the same rosy tale to tell It had gone up to 39,78,532 by that time The amount of expenditure incurred by these school during the year was as high as Rs 31,64,44 910

Attempts were also made to enforce compulsion at the primary stage in different parts of the country but in the majority of the cases such attempts did not meet with great success

Secondary Education —Pending the announcement of the recommendations of the Secondary Education Commission, which was appointed towards the end of 1952, large scale reconstruction

of the secondary education though it called for immediate attention, was not taken in hand.

The expansion in secondary education during the period (1947-52) was phenomenal. The number of institutions pertaining to the secondary stage rose from 11,953 in 1947 to 19,662 in 1952. The enrolment of children also rose from 2,700,4?2 to 4,770,789. A noteworthy feature of the increase was that it was not confined only to boys but was reflected in the number of girls attending the secondary schools.

The period was also marked by certain other trends of an appreciative nature. One was the growing recognition that far greater attention must be paid to the regional and federal languages. There were attempts made at the diversification of secondary education by the establishment of new types of schools. There were also attempts made at enriching the curriculum by introducing new subjects like Civics, Craft and Agriculture. There was also increasing recognition of the importance of physical education. Schools came to make increasing use of audio visual aids. There was a widening of the conception of education by the recognition of the need of recreation for the pupils and the teachers. In fact it would be nothing wrong to say that one of the main developments of the period (1947-52) was the recognition that recreation is as important an element of education as pure instruction.

After the submission of the Report of the Secondary Education Commission attempts came to be made to mould the system of secondary education so as to make it conform to the new pattern evolved by the Commission. Higher Secondary schools came to be established. A start has also been made in most of the provinces to convert selected high schools into Multipurpose schools with diversified courses of study to give vocational bias to education.

Coming nearer home that is to the Punjab we see that the province has not lagged behind others in this onward march. The Education Department has been assiduously trying to expand its beneficient activities. Casting our glance at the uptodate figures as given by the Punjab Governor in his address to the Legislature in March 1956 we find that educational grants have been rapidly increasing. Whereas in 1950-51 provision was made for only Rs 185 lakhs in 1955-56 it rose to Rs 442 lakhs. The number of recognised educational institutions rose from 8,000 in 1950-51 to 11,000 in 1955-56 and the number of students from 7½ lakhs to 13 lakhs. In 1950-51 the number of primary schools was 1,315 now it stands at 10,000; the number of high schools has risen from 429 to 700 and that of Arts and Science Colleges from 34 to 59.

Considerable attention has been paid to the matter of Basic Education and the number of Basic institutions in the state has grown from 132 to over 300 during the last two years At the same time the number of schools which provide basic training for teachers has risen from 13 to 66 In the field of secondary education also, far reaching reform has been envisaged a start has been made to convert selected high schools into multi purpose schools with diversified courses of study to give vocational bias to education the education of girls has received special attention of the Government and the number of high schools for girls during the last 5 years has risen from 10 to 97, the number of middle schools for girls from 89 to 187 and during the next few years all the middle schools for girls are proposed to be raised to high schools The Harijan students pay no tuition fee from the first primary class up to M A and in addition they are paid suitably graded stipends

The Punjab Government has been able to establish a Sanskrit University at Kurukshetra The University will try to bring about a healthy fusion of the learning of the East with the science of the West and will provide facilities for the study of Indian Philosophy and Sciences besides offering Graduate, Post Graduate and Doctorate courses in Sanskrit, Pali and Prakrit

Universities and Institutions of Higher Learning —The period (1947 1952) registered important development in the university education both in resp ct of quantity and scope Before the partition both in respect of quantity and scope Before the partition of the country there were 21 Universities two of which had gone to Pakistan but by the end of the year 1952, this number had increased to 30 which had to deal with as many as 157 constituent and 609 affiliated colleges Enrolment of students had also increased by about 70% It stood at 3,23, 882 in 1952 as compared to 1,83 238 during 1947 There had been a corresponding increase in expenditure as well It had almost become three fold being 1329 lacs during 1952 as against 599 lacs five years back

Another important event in the field of higher learning was the giving of statutory recognition to Shreemati Nathibai Damoder Thackersey Indian Women s University at Bombay This University, besides other courses set up a faculty of Nursing offering B Sc. degree in that subject.

The Government is out for putting into practice the Radha Krishnan Commission recommedation about the reorganisation of university education and putting the Degree course on a 3 year s basis The Government of India have only recently (May 1957) accepted the recommendation of the Three Year Degree Course

Estimate Committee and steps would be taken, it has been given out to implement them in consultation with the states and the University Grants Commission as early as possible The Estimate Committee with Shri C D Deshmukh as president, had estimated minimum cost at 25 crores It had also recommended that the expenditure should be equally shared between the Central and the State governments It is proposed to upgrade 180 Intermediate Colleges and to reorientate 360 Degree Colleges during the Second Plan period The remaining work will naturally have to be taken up during the Third Plan when it comes

Vishwa Bharti (West Bengal), the spiritual child of Rabindra Nath Tagore was also incorporated as the fourth central university by an act of the Parliament in 1951 It is a residential, teaching and unitary university that imparts specialized training in Arts Education, Fine Arts and Science

Vocational education —Technical education made rapid strides in the period after independence This was due in the main to the realization on the part of the Government and the general public of the over riding importance of technical education in the development of the national wealth and in the successful achievement of the gigantic schemes the country had undertaken Facilities for technical education and training developed so fast that admissions to various technical courses increased from 6000 students in 1947 to 12900 students in 1952 and the out turn went up from 2700 in 1947 to 6000 graduates and diploma holders in 1952.

Apart from this expansion, there was considerable improvement in instructional standards. Post-graduate courses in some of the important and specialized branches of engineering and technology also came to be organised

For advanced training and research in engineering the Government established the Indian Institute of Technology at Kharagpur The Indian Institute of Science at Bangalore was also developed at a cost of 177 lacs for the same purpose

The expansion of technical education formed an item in the First Five Year plan The Planning Commission had made available 3.55 crores of rupees for expenditure by the Central Government on new schemes of development in the field of technical education

The expansion of facilities for technical education finds an equally honoured place in the Second Five Year Plan upon which the country has now launched upon after successfully terminating the First Plan The amount earmarked by the centre for this important phases of educational activity has been put at 11 5 crores while the states will be spending another 0·70 crores for the development of technical education

Assignment for Revision and Further Study

1 "The solution of the problem of university education lies not in the establishment of new universities but those of the right type How does the Radha Krishnan Report support the view expressed in this statement? Give your own ideas about the right type of university for India

How far do you agree with the view that a well developed national life requires a variegated type of secondary education? How far does the scheme proposed by the Mudaliar Commission go to bring about the required variegation?

3 What are the present developments in university education in India? How far are the same traceable to the University Commission Report?

4 In what way is the educational programme laid down by the Radha Krishnan University Commission practicable for the development of a rural system of education in India?

5 What changes would you suggest in the present system of Indian education to enable our country to take its rightful place in the comity of nations?

6 Give the landmarks in the evolution of the British Indian system of education State the permanent value of any two of them in the development of the democratic ideal of education in this country

7 'Secondary education is said to be 'excessive in quantity and defective in quality Illustrate this statement and say how the past policy of the Government of India has contributed to this state of affairs? What steps have been taken by our National Government for bringing about a healthy change in the same

8 Discuss the educational principles underlying the multi purpose scheme of education proposed by the Mudaliar Commission and say how far is the scheme practicable in the conditions existing in the Punjab

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CHAPTER XI

PLANNING FOR EDUCATION

(1951 to 1961)

If you are planning for one year, plant grain
If you are planning for ten years plant trees
If you are planning for a hundred years, plant men

—A CHINESE PROVERB

The Aims of Planning —Planning *for the development of* a nation and its democratic progress, includes planning for education also The first Five-Year Plan aims therefore, at re orientating the system of education The crucial aim of education in national planning is two fold (1) The development of the individual and *(2) the building up of the new social order* With a view to achieving these two general aims, the educational machinery has been geared up for the following specific tasks —

(i) To develop the spirit of co operation and the sense of disciplined citizenship among the people, to evoke public enthusiasm and to build up local leadership

(ii) To train people to place responsibilities before rights and to keep self regarding outlook and the force of the acquisitive instinct within legitimate bounds

(iii) To train suitable personnel in the various fields of national planning

(iv) To satisfy cultural needs essential for the healthy growth of a nation, by stimulating the growth of creative faculties and developing a spirit of enjoyment of arts

The new social order stands for social justice, levelling down of psychological barriers, socialistic-economic development growth of individual freedom and initiative

II Defects of the existing system of education —The

pre-Independence system of education falls short of the requirements of the all round planning It has had the following main defects —

(i) It involves the wastage of education at the primary stage

(ii) It has failed to train the intellect, to develop the spirit of inquiry, balance of judgment, initiative and the habit of application

(iii) It is responsible for the growth of indiscipline among students

(iv) It has lowered the economic value of the student product, by reducing their adaptability.

(v) It has laid undue stress on memory and examination

(iv) It has resulted in lowering the status and position of the teacher

The planned new education has adopted new lines of development

(*a*) Expansion of basic, social technical and vocational education

(*b*) Introducing higher education suited to the needs of rural areas

(*c*) Expansion of facilities for women s education, especially in rural areas

(*d*) Training of teachers, especially for women and Basic education, and improvement in their pay scales and conditions of service

(*e*) Financing and encouraging research literature and other cultural and welfare activities

III Targets of the Plan – A directive of the constitution lays down that the State shall endeavour to provide, within a period of ten years, from the commencement of the constitution, for free and compulsory education *for all children* until they complete the age of 14 years It is the new type of education that the Five Year Plan has offered to make *free* and compulsory In order to carry out the directive the state requires, however an annual expenditure of nearly 400 crores But the present level of economic development is so low that the country has not the wherewithal to do so The

first Five Year Plan has *therefore, made a provision* of 151 66 crores for educational development The Central Government has called upon State Governments and non official organizations to explore *further* avenues and means for raising more funds to be spent on education It has, further, urged people to contribute in cash labour or land for creating the necessary facilities for universal education

The Plan has attempted to achieve these targets in the field of education

(*a*) Educational facilities should be provided for at least 60% of all the children of the school going age within the age group 6–11 The percentage of girls in the same group may be raised upto 40% by 1955

(*b*) At the secondary stage the Plan should bring 15% of the children of 11 14 age group into educational institutions In the case of girls, the percentage should go up to 10%

(*c*) In the field of social education at least 30% of the people and 10% of women, within the age group of 14 40, should receive the benefit of *social education*

IV Agencies of Planned Education —In order to implement the education policy of the *Five Year Plan* four agencies have undertaken to carry out the educational programmes the Central Government State Governments, local bodies and private agencies The over all responsibility of the Central Government is manifold It has to co-ordinate and guide the work of the states in harmony with the national policy It should partly finance and guide research in technique train specially selected personnel, produce literature and conduct pilot experiments It should further assess and publicize the work done by states Lastly, it should promote the federal language

The Central Government has to discharge its responsibilities established so far an All India Council for Technical *Education, set* up a University Grants Commission and a Language Commission The States have a responsibility for the expansion of Basic, Primary, Secondary University and vocational education so far *as their* finances permit Backward states have to be helped by the Central Government Progressive decentralization in the administration of education in a state at the level of local bodies is necessary to secure maximum local help and co-operation to build education closely round the life of the people Private agencies should be helped with grants in aid to enable them to develop their capacity fully and to function effectively

V Various Aspects of the Planned Education -

Pre school or Nursery Education —The period of a child's life from 3 to 5 is educationally potent for his growing organism is highly impressionable and plastic Unfortunately, the conditions of home life in our country are, in most cases, very depressing The Plan realizes, therefore, the importance of nursery education It, however considers that this education is in main the responsibility of local bodies Government's responsibility is confined to research in methodology, training of teachers giving grants in aid, and to running a few model nursery schools in each state It further suggests the opening of day nurseries, open air nurseries and labour nurseries by industrialists and philanthropists and promises them its support in this private venture

2 *Basic Education* —Basic Education has formed the foundation of the new National Policy for the age group 6-14 years In Basic school, the child learns through living The central feature of the school is a socially useful and productive craft work like spinning or agriculture Most of the new schools that are being opened are basic schools Ordinary schools are being converted into basic ones by introducing crafts and practical work in them Model basic education centres are being established in all states These centres comprise all states of basic education, namely pre basic junior basic senior basic, post basic and basic teacher's training Basic school is being integrated with the life of the rural community It is making thus a useful contribution to economic and social progress Basic schools and Basic Training schools have been opened in the Punjab at many places

The plan proposes that the basic schools should become eight-year full fledged institutions Every school should have at least 5 acres of land rented or provided by the state or local community Abolition of zamindari and consolidation of holdings can offer a good piece to the school The Government farms should be made available for the training of basic teachers

In producing craft work waste should be eliminated quality and taste should be attended to so that articles produced may bring in a reasonable income

Voluntary work outside school hours should be organised to enable pupils to produce essential consummable or marketable articles This would earn them a free lunch and lighten the burden of parents Holidays should be so timed, and the school time table so framed that children can be made available to their parents or neighbours in a busy season

In this way, villagers would be convinced of the utility of the basic education and support it whole heartedly

The training of suitable teachers the making of suitable uildings and incurring of initial equipment and capital expenditure are matters for the state which it may provide with the help of local bodies and local communities

Secondary Education —Secondary Education is being over hauled to meet the new requirements of the socialistic society It has so far been the weakest link in our educational system The report of the Secondary Commission has been a source of guidance in this respect The multi-purpose school and the higher secondary school are the two new types of institutions that have emerged from this over hauling

Secondary education, as remodelled has four important features. It is closely related to the psychological needs of the adolescents It is vitally related to the existing socio-economic situation and has, therefore, a vocational bias It is, further, integrated with the basic education Since for most of the stud nts, the formal educational life comes to an end at the secondary stage secondary education should train students for leadership at the intermediate level and should train them so as to turn them into 'earning units The Plan, therefore, proposes to set up multilateral or unilateral schools which will offer vocational guidance

University Education —The Plan has tackled the problem of university education in two ways First, to reform the existing system secondly, to build up a new system of higher education

Reform of the existing education —The Central Government has undertaken the reform of the existing university education on the lines suggested by the Radha Krishnan University Education Commission of 1949 It has, accordingly, set up a University Grants Commission which is now the watch dog of the system setting the pace for reform The U G C has begun coping with three problems of financial position of universities over-crowding in colleges and deterioration in the standards of teaching

(a) The financial position of certain universities has worsened recently Grant in aid alone cannot pull them out of their morass The U G C is, therefore, helping them financially as far as possible The other function of the U G C is not to allow colleges or new universities to be open d unless adequate finances or their financial stability are ensured The third function of the Commission is to co ordinate the post graduate work in various universities so that there is no unnecessary duplication the Commission is to

suggest the ways and means by which the Central Government can help the Central Universities

(b) *Overcrowding* —Overcrowding in certain colleges has become a serious problem There are several causes for this In the first place, a degree has become the minimum qualification even for clerical posts There is unemployment among the Matriculates The sons and daughters of the rich idle parents join colleges, because they have no better place to go to kill time Population is growing rapidly Some colleges admit more students than they can control, either out of vanity or to add to their income

Overcrowding makes real education or individual attention impossible It further aggravates indiscipline into a chronic educational ill To overcome overcrowding the plan proposes to adopt the following measures —

(i) Selective tests should be applied on a large scale with a view to preventing unfit students from going up for higher education

(ii) Opportunities should be given to students to find gainful employment at an early stage

(iii) Pre university education should be made purposeful and complete in itself

(iv) Facilities should be given to students to take various examinations privately, and thus enter life early without going to college

(v) Recruitment to certain services should be made not on the basis of a degree, as the minimum qualification, but on the results of competitive examinations held to assess aptitude and necessary knowledge for a post

(vi) Certain Government departments should open and maintain their own institutions to train young under graduates with requisite aptitude for employment in them

(c) It is very disconcerting to note deterioration in the standards of university education Overcrowding and indiscipline, as noticed above, are two causes of it A third reason is the invasion of politics in the college atmosphere Some incompetent lecturers, too, are responsible for it They enter the profession through the back door Lastly, university education in Arts is merely theoretical and fails to call into play the whole youth in the students

The Plan proposes to raise the standard of education by adopting several other measures Some of the same are

(i) Age limit for admission to university should be raised

(ii) The number of working days should be increased to at least 180 exclusive of examination days The continuity of studies is, too often, broken by casual holidays *Instead of casual* holidays, it is suggested, a period of holidays is desirable after a period of continuous study Such vacations may be employed for study tours work camps part time employment etc

(iii) An atmosphere of discussion and free thinking should be encouraged through seminars, teachers and students camps

(iv) Lop sidedness *of the present university education should* be done away with Art students should be imparted basic scientific knowledge while science students be given the essential knowledge of the humanities

(v) Scholars should *be invited on an honorarium to give* extension lectures on subjects in which they have themselves specialized

(vi) Extra mural and social service activities should be intro duced in the university life of the students Such activities will go a long way in developing a balanced outlook and will inculcate the spirit of self help and co-operation among the growing youth

(vii) Political activities among teachers should be discouraged Power and position should depend on genuine scholarship and not on convassing ability

(viii) The pay and the conditions of service for the staff should be improved

5 *Rural Universities, a new system* —On the recommen dation of the Radha Krishnan University Education Commission, the Central Government has, under the Plan, established two Rural Universities, including one at Sardar Shahr in Rajasthan It is intended to provide higher education to the areas The new pattern of university *is the natural outcome of the basic school, the ideal* eight year course of primary cum secondary education It is believed that it would develop the national aspect of university education

6 *Professional Education* '—Professional education trains the personnel for the varied national tasks ahead and at the same time fits pupils for earning a living for themselves Realising therefore the importance of this education *in the re construction of the national* economy the Central Government has set up an All India Council for Technical Education which has assessed the country's require

ments, and suggested a pattern of education at different levels both in engineering and technology

The basic education for either is inter science, followed by a four year's course For the Master's degree research is essential For the Bachelor's six months practical training is prescribed and for a degree in technology, a B Sc. can save two years

The All India Council for Technical Education has further recommended that the existing institutions granting degrees or diplomas should be improved their existing facilities should be increased and training that is being given should be re orientated It further brings under unified control all these institutions and establishes a liason between industry and commerce on the one hand and technical institutions on the other The Council has also proposed that some of the technical institutions may be converted into technical colleges like those in United Kingdom, in which the approach to scientific principles is less academic but the training which they give is of great use in the advancement of the country

The responsibility for technical education has to be borne by the Central and State Governments on the one hand and industry and commerce on the other The major responsibility for research or advanced work and post graduate teaching is the Centre's while the undergraduate work is entrusted to the states In the training of the personnel, supervisory industrial workers or apprentices however the centre shares the responsibility with the states On the latter aspect the Council for Technical Education advises the state governments It is however, mostly concerned with training and research facilities in various institutions

The All India Council for Technical Education has also prepared national diploma and certificate courses for different categories of personnel required for commercial occupations These courses would co-ordinate and standardise training The Council has also prepared a plan for introducing specialised full time courses on industrial administration and business management Such a training will further qualify scientists and technologists for the work of administration and organisation of large scale production and distribution

Lastly the Council has set up four Regional Committees, one in each region of the country to advise the Central and State Governments and other authorities on the various problems of technical institutions and commerce in the matter of education and training

7 *Women s Education* —The Plan appreciates the need for making special provision for the training of women in the management of the household, nursing and midwifery, up bringing of children, crafts and industries like knitting, embroidery and in fine arts for all of which women have by instinct a better aptitude They would, of course get equal opportunities with men in other spheres

Secondary education for women should have a vocational basis There should be co ordination between such vocational and cottage industries Women can add more to national income The Plan further recommends every facility for women in taking private examinations at any stage It offers to organise education for middle aged women also

The Plan further proposes that the Girl Guide Movement should spread to the rural areas A women s welfare movement, like the one in Madras, should be started in all states not only to spread literacy but also to look after deserted, destitute or displaced women

8 *Social Education* —Adult education was in the past confined to literacy only Social education now covers the whole life of the adult literacy, health, recreation home life, economic conditions and citizenship It short, social education now stands for community uplift through community action

Social education is essential for the success of democracy in a country where only 17 2% of the population are literate The Plan proposes to incur an annual expenditure of three crores on it It bases the social education on organisation of co-operative agencies of village development, co-operative farming agricultural extension work etc.

The technique of social education —The local needs, national programmes integration of various activities are the various media through which the masses are being educated But the chief agency of mass education is the trained worker The trained community worker provides the nucleus in the form of a ocial project like health, education or co operative society He organises community efforts round it All economic resources are pooled together The idea of econom [illegible] that [illegible] a disease sustains interest and effort [illegible] fairs and festivals, provide opportuniti [illegible] and organisation. Plays are stage [illegible] Film shows by mobile vans, dealing [illegible] well the importance [illegible] to

set has become a powerful means of entertainment and instruction Reading rooms and libraries confirm literacy and build up a broad outlook on life The community-organisations train leaders for social education through Kisan Clubs, Women s Clubs and children s sports

9 *Miscellaneous* —

Audio visual aids —The Central Government has produced audio visual aids of its own These have further been supplemented by such aids from Britain, America, Russia and UNESCO These have proved very useful in social education at all levels

Literature —The Central Government is every year awarding prizes to the producers of the best literature for the good of children and neo literates It is also encouraging translation of classic works in all the provincial languages into the Federal language and vice versa

Juvenile Offenders —The welfare of youth demands the organisation of pilot centres which are of two types first, those where cultural activities are organised by the youth, secondly those where juvenile delinquents and offenders are treated by expert psychologists

Social service by students —The Plan has started a movement for compulsory social and labour service It promises to develop into an institution It has pressed into service National Cadet Corps of schools and colleges for undertaking labour works like the making of roads and digging of canals It is not the economic value of the product that matters, but the spirit of service and a sense of achievement that follow in the wake of such undertakings and that add to the moral status of students A course of disciplined social service serves not only as a measure of educational reform but also as a means for improving the quality of manpower and the social climate This service has taken a variety of forms like community projects, building works of public utility, like schools, roads, slum improvement and sanitation

Conclusion —It is expected that at the termination of First Five Year Plan 3 out of every 5 children will receive the benefit of primary education By the end of 1956, 23·6 million pupils will be in primary schools and 7 081 in the secondary schools. By March 1956 some 20,000 new primary schools and 5,700 Junior Basic schools would have been opened

THE SECOND FIVE YEAR PLAN

The basic objective of the Scond Plan is the development of a socialistic pattern of society It stands therefore, for a sizeable increase in national income, raising the level of living rapid industrialisation fuller employm nt and social justice On the educational side the Second Plan has two specific objectives - First to carry on and complete what has been left unachieved of the First Plan , secondly in the spirit of the principle of Social Justice to provide greater opportunities for education, especially for the poor sections of the population Keeping in view these two objec ives the Plan would try to affect (a, a rapid increase in literacy (b) improvement in the pay of teachers and (c) better organization at all levels

Literacy —Of the total population of children between 6-14, 23% went to school in 1939 40 32% in 1950 51, about 40% in 1955 56 The Second Plan aims at 69% by 1960 61 In other words, the number of students would increase from 29 millions to about 46 millions

Poverty and Merit —The Second Plan provides for the free boarding, lodging and tuition facilities to poor and deserving students from the primary right upto post graduate level

It further provides adequate living and educational expenses on the basis of merit for able students at all levels, and in *increasing numbers This provision will help them to receive* education to the highest standard The Plan *makes no distinction* of sex, creed, caste or social status

The plan also provides special educational scholarships and facilities for women and schedule caste students

Techni al Training and Scientific Research —The First Plan made a grant of 11 10 crores for financing the engineering institutions at Kharagpur, Bangalore, and 15 others The same policy would be followed in order to produce rapidly the technical staff required to prepare the various projects as well as to implement them Training facilities are, therefore being expanded to fulfil this need, and more money is being spent on scientific and technological research

to be carried on in national laboratories, universities and other organisations and institutions

Old and New Targets —The figures of the pupils in different age groups to be educated under the two Plans are, as under, in lacs

Pupils (age)	Before Plan	First Plan 1955 56	Second Plan 1960-61
6—11	187	236	380
11—14	34	51	80
(ii) Percentage of the total school going population —			
6—11	42	50	75
11—14	14	20	40
Technical training, higher education and research overall —			
		100	175

(iii) Expenditure on education is nearly 7% of the total expenditure of Rs. 2 069 crores as visualised in the First Plan

The States would spend 74,52 8 lacs on primary education 8,30 4 on Secondary, 9 2 1 on University education, 9,90 4 on technical and vocational education, 7,60 0 on social education while 5,84 1 lacs will be spent on other schemes All this amounts to 1,16,18 5 lacs

The Central Government would, however, spend on its own part 12, 50 lacs on primary education 2,47 0 on university education, 11,55 0 on technical and vocational, 7 50 0 on social education while 1,00 0 on other schemes This expenditure alone comes to 35,02 lacs The entire expenditure on education thus amounts to 1,51,20 0 lacs for the first five years

During the Second Five Year Plan a sum of Rs 307 crore has been provided for the expansion of educational facilities The distribution of this amount in comparison with the proivsion made in the first Plan is set out below —

		(Rs crore)
	First Plan	Second Plan
Elementary Education	93	89
Secondary Education	22	51
University Education	15	57
Technical and Vocational Education	23	48
Social Education	5	5
Administration and Miscellaneous	11	57
	169	307

It will be seen that the overall provision made in the second Plan for the expansion of education is about twice that made in the First

CHAPTER XII

SOCIAL EDUCATION

(1920—1956)

Social education is gradually taking its due share of our attention in India In a country like India where *a large majority* of the people are illiterate and consequently totally indifferent to all the social and political changes occurring or *liable to occur therein* the importance of social education is all the more enhanced The *war against illiteracy and social backwardness has to be waged with* the fury of an Amazon and is to be fought to a finish For this pur-*pose the problem of social education is to be tackled on a war footing*

In fact the work has already been taken up in all seriousness by our National Government The Planning Commission is also out to tackle the problem The education departments of the various states comprising the great Indian Republic have taken it up, one and all The drive in *the direction* of social education-community projects adult education centres social service etc being *all but the manifestations of need for the same, is gaining momentum* from day today It is indeed a healthy sign We are all up in arms *against illiteracy and backwardness So there arises* the necessity of pausing and thinking over the whole question of social *education, its meaning and importance its plan and programme*

Its meaning and importance —

'The liquidation of illiteracy is not a political problem it is a condition without which it is impossible to speak of politics An illiterate man is outside of politics and before he can be brought in he must first be taught the alphabet " (*Lenin*)

With the dawn of Independence in India and the consequent growth of democracy the problem of illiteracy in the country has come to the forefront It is indubitable that it is an urgent problem Its urgency is brought home to us when we learn that the census of 1931 put the appalling percentage of illiteracy among adults (*i e* those 15 or more years of age) at 77 for men and 97 for women The census report ten years later had the same dismal picture to

paint The malady thus persisted The authors of the Sargent Report (1944) put the number of non literate adults at 9 crores 50 lacs The magnitude of the problem can also be gauged from the fact that half of the total number of illiterate adults in world are given out to be resid ing in India alone

Again in the present day when our great leader, Jawahar Lal Nehru, has launched upon a great programme of National Reconstruction and the whole country is agog with excitement over the gigantic Five Year Plans, for the promotion of the socio-economic welfare of its people the problem of social education, successive term to Adult education' has naturally assumed a far greater importance It will be sheer truism to say that no government can make any headway with its well planned and well meant schemes unless the people are prepared to meet the government halfway and offer it responsive co-operation The efforts of the nation building departments will succeed and the efficacy of their efforts will be enhanced only if the common man is in a position to appreciate intelligently and execute in practice the suggestions made by them This intelligent appreciation and responsive co operation is only possible when they have some measure of education The adult education, therefore becomes increasingly important for the successful completion of this gigantic programme of National Reconstuction

For the expansion and completion of programme of elementary education for children, the importance of social education can in no way b minimized For speeding up the tempo of the progress of education of the boys and girls, a sympathetic atmosphere and helpful co-operation of the parent is a pre requisite to which eyes can in no way be shut This, in its turn, cannot be brought about unless and until the parents themselves are alive to the need of education for their children In fact the greatest obstacle in the way of the spread of education in India has been this lack of appreciation of the value of education on the part of the parents

Social education is also sometimes described as a compulsory measure in the sense that it is an attempt to give adults a belated opportunity to make up for the opportunities that are denied to them during their childhood and boyhood due to may be the grinding poverty or the merciless apathy of the parents

"Adult education is a genuine child of Democracy , said P J Norrup in the opening address of an international conference The truth embodied in the words cannot be over-emphasised For any decent growth of democracy the voter must be intelligent and well-read and adult education must consequently come in to play its part

Social education is now taken as the successor term to adult education But with the attainment of Independence, the entire outlook has *undergone a great change* Social education, as now understood, is the education for the development of the personality of the individual as a member of the society It helps him in becoming a responsible and active member of the same It does not, therefore, consist as in the previous period, only of the imparting of literacy *Training in citizenship is its avowed* obj ct There is no gainsaying the fact that the removal of illiterac still remains and will remain the pivot of the whole scheme of soci education, so long as millions of our countrymen remain illiterate But it is to be looked upon merely as an immediate objective, th ultimate objective being the same as above *i e* the development c the adult as an important limb of the society

Its aims and objectives —In no two countries has th concept of social education been similar, nor has it aimed at simila results or used similar methods or agencies in the social educatior movement In European countries adult (social) education aims a extending and expanding the minimum school education received by the labourers and farmers who had no occasion to go in for higher education It by no means *implies that the aim is the same in all* European countries Even there the aim differs from country to country In Denmark, for instance, it aims at widening the adults international outlook and strives for inducing civic sense and interest in fine arts like painting dancing and music, etc Another objective is the attainment of better proficiency in the arts and crafts practised by them, so a knowledge of fundamentals used to be given in the avocations they pursued Generally youngmen five years or more after they had left school, were attended to *In Sweden the objective* was also the same but the group it was out to tackle with was broader for it included men of all ages

In Russia, a country akin in its problems to India, the aim was the downright removal of illiteracy which was as great, nay *even greater than in India in 1914 There were very large tracts* of the country, especially towards the east, where literacy was not even one percent Then there wa , as in India, the tangle of a multiplicity of languages, fifty in number and a plethora of scripts But the Soviet Government faced it all heroically and was able, in a *short period* of fifteen years, to liquidate illiteracy to a large extent It was indeed a miracle

In England the problem of illiteracy does not exist, so there it is the same ultimate object that is kept in view *i e* the development of men and the enlargment of their personalities

In backward countries *removal of illiteracy will and should* remain for some time to come the pivot of the whole scheme of

social education The written word is an open sesame to the treasures of knowledge So where as the ultimate aim with us in India is also the exaltation of the adult s personality and his evolution into a better citizen, the immediate goal is to give him a good grounding in the elements of knowledge and making him fairly conversant with the art of reading and writing In a country like ours where 92 percent of the adult population have never learned to read and write the educationist is perforce to put aside his golden dreams of culture and citizenship for the more prosaic and unexciting ambition of literacy in as short a period as possible

Our educators have been alive to this all The objectives of social education in the words of Dr Sayed Mahmud expressed as the chairman of the Adult Education Committee appointed by the Central Advisory Board of Education in 1932 are —

(i) To teach the illiterate adult the 3 R s

(ii) To impart knowledge closely related to his working life and give him a grounding in citizenship

It is to be seen that these two objectives are inter allied and inter dependent, as mere literacy without the broader aspects of education will not serve the adult the right way in leading a better and a fuller life and in enabling him to play his part in society Similarly no adult education is feasible without a minimum of lit racy Literacy may not be an end but it is means for the education of men and women We are at one with Gandhiji when he says, "Literacy is not the end of education It is only one of the means whereby men and women can be educated' Educative value of literacy can thus in no way be denied It is thus essential that both processes should be carried on simultaneously, as they are complementary to a large extent

The second objective is also of no less importance Social education must aim at providing the adult with the education of a sort which will make him a useful member of society The ultimate effectiveness of social education no doubt, is to be evaluated according to the extent of social consciousness it has aroused among the people

There is no denying the fact that social education, if it is to make headway, must also stand the adults in good stead in improving their economic position In a country like India which is groaning under the heavy weight of crushing poverty this aim must preponderate If this is done, the adult parents come to believe in the efficacy of education They acquire a respect for the same and are, of their own accord, possessed of a desire for the education of children Adult (social) edcation should, therefore, be cultural as well as practical

Social education should also be related to the adult's life and daily work, otherwise it will not awaken any interest in him or it may altogether wean him from his culture and surroundings This will not indeed be a happy result for it will give rise to the same defect from which the English system of education in India had been suffering from and which we are out to avoid

To revert once again to the first aim, *viz* the attainment of literacy, we are to see that this literacy is to be for practical purposes Literacy, as defined by the states which started literacy campaigns and adopted suitable means for the speedy attainment of their objective, has not been the same These definitions varied from the barest minimum the ability to sign one s name to a maximum —

(*i*) To enable the adults to converse in the language with correctness and confidence

(*ii*) To enable them to read newspapers and ordinary books meant for them and to write names and letters

(*iii*) To enable them to calculate rightly and to write out their accounts in a simple manner

Even at places literacy amounted to an ability to read difficult materials fluently and with understanding

The functional literacy, we may opine, is the one which is set down in the above paragraph relating to the maxima This is what we should for the present aim at

It may be also of some interest to note that the General Assembly of U N O requested the UNESCO to get the problem relating to adult literacy explored and to communicate to its members full information regarding the measures for the suppression of illiteracy A survey was consequently undertaken by Dr William Scot Gray of the University of Chicago In his report he has opined that "Functional Literacy should be at least the aim of any and every programme for adult education

According to the same authority Functional literacy is to aim at —

(*a*) A reading vocabulary of at least 250 frequently used words of the language

(*b*) Ability, to grasp with, at least 20% accuracy of the meaning of written passages within the range of the adult s recognition vocabulary

(c) Ability to read such passages at the rate of 150 words or more per minute

(d) Ability to read critically and react thoughtfully to what is read

(e) Ability to make use in daily life of the ideas acquired through reading

(f) Ability to express one s ideas correctly in writing

(g) Ability to write for pleasure

(h) Ability to make full use of writing for personal and social purposes, i e for letters etc

It will be no travesty of fact, if we make bold to say that h standard as set down by Dr Gray is too high in the case of Indian neo-literates But as an ideal it is quite a good standard and we should also aspire for the same

But one thing in the same connection, we need not lose sight of Our object is to make our non literate adults not merely literate, but permanently literate If the things are not pushed ahead that is to say if there is no 'follow up programme, the neo literate is soon sure to lapse into illiteracy again All our efforts will then surely go waste One is indeed forced to admit that most of mass literacy campaigns had lost sight of this precious aspect of the problem and had thus to founder against the rock of failure The object thus is to make the work permanent and lasting Half hearted measures will never do It is rather an all out attempt which is the need of the hour

History of Social Education —In tracing the history of adult education in India one need not go beyond 1920 for in the period preceding that year the Government had not devoted any great attention to the problem The people had not also recognised its importance Little had been thus attempted to educate the adult, though it was more important here than in Europe where earnest efforts were already being made to solve the problem In the West, it was a question of making an addition to the education already acquired, while in India it was the problem of providing the adult the first and the only chance of education So here it was a problem which carried far greater weight But unluckily nothing seems to have been done to tackle it In reality it was not the policy of Government at that time to provide for mass education It was rather the Filtration Theory of Lord Macaulay which held the ground and was being followed through and through This theory held that if the people at the top could be educated, their education will

percolate of its own accord to the masses The results of this policy as far as literacy is concerned, were staggering indeed

It was only after the transfer of education to popular ministers in 1921 under the Montford Reforms that the gravity of the situation was fully realised for the first time It was only then that universal education for adults no less than for children came to be looked upon as a necessity, discussed and sought after

Further development of the Adult Education Movement can be better studied in five different periods —

First Period (1920—27) — The Indian Ministers were the first to take steps for the start of the movement Frantic efforts were made in all the provinces to make the movement a success Schools for adults were started in great numbers The Punjab also played its part In 1921 the *Punjab Government made provision in its* budget for Adult Education and for opening night schools for the propagation of the same The U P Government commenced giving financial aid to the local bodies for running the night schools In Bengal the movement was mainly the concern of the co operative department and was financed by the co-operative societies Travancore did not lag behind and started giving recognition and grant in aid to Adult Education centres and night schools The University of Madras arranged for University Extension Lectures to be given at several centres by professors and other prominent professional men, although these lectures could not be of any great advantage to educate the common man Bombay tried to tackle the problem through an Adult Education Committee brought into existence through private initiative This Commi tee commenced straightway making arrangements for adult education, especially among the mill workers So we see something being done everywhere with the result that in 1927 there were as many as 11203 adult schools with 2 90 352 adults on their rolls In Punjab the number of adult schools stood at, 8,784 with 9,841 adults attending them

Second Period (1927—37) —This was a period of uniform decline in the domain of adult education The then prevalent economic depression can be ascribed to be the main cause of this dwindling down of the interest in the problem resulting indeed in a fall in the number of night schools and other adult educational centres The result of this downward trend was that in 1936—37 there were hardly 2 027 schools left with 63,627 pupils Our province had also the same sad tale to tell Here the number of schools dwindled down to 169 and that of the scholars to 4,39 only But even during this period of unprecedented decline some interesting experiments in the field of adult education where tried In the Punjab the teachers under training in normal schools were required

to take keen interest in adult education Secondly, the system rural libraries for adults was brought into vogue

Third Period (1937-42) —It was again a period of great progress. Expansion was visible in all directions It was entirely due to the keen interest evinced by the popular ministers in adult education Each one Teach one came to be looked upon as the slogan of the day Some of the Indian Ministers had made it their life aim Dr Syed Mahmud of Bihar who went about from village to village preaching the gospel of adult education and setting the example by teaching the adults himself deserves a special mention The slim and fragile Rajgopalacharya also put his shoulder to the wheel He wrote a good number of useful books for the adults. These were noble examples for others to follow The proper impulse had been thus rightly given and fruitful results were sure to follow

It was also at this period that adult education was accepted as a state responsibility by the government It was consequently included in the post war development scheme drafted by Sir John Sargent A definite objective and content for adult education was also chalked out by the Committee appointed for the purpose in December, 1938 by the Central Advisory Board of Education

The work in the provinces was thus sure to receive a great fillip Assam, Bengal and some other provinces organised mass literacy compaigns Assam took up the work in 1941 and in a period of five years only did succeed in making 2 lacs of adults literate New and novel methods of education as well as the modern adjuncts of teaching were pressed into service

In the Punjab the movement received a fresh impetus due to the visit of Dr Laubach and Mr and Mrs Williams As a result of this all out drive, the number of adult schools went up and there were 1,16 204 adults studying during 1941–42

Fourth Period (1942—47) —During this period the movement again received a set back By 1942, the country had begun to feel the pinch of World War Second and it had its repurcussions on adult education as well

Fifth Period (1947—54) —After the attainment of Independence in 1947, the movement received its due share of attention at the hands of the National Government Its vast possibilities as a means for making the new experiment in Indian democracy a success, came to be fully recognised by the national leaders A new significance, therefore, came to be attached to it It was given a new meaning The very concept of adult education underwent a change

In 1948 the Central Advisory Board of Education appointed a committe to draw up a scheme for the Post War Educational Development *with Sir John Sargent in the chair* The Committe drew up an exhaustive scheme and made a fine job of the work entrusted to it This scheme also included the organisation of social education. It was in fact they who had recommended that adult *education programme be henceforth converted* into one of social education It was now expected to make the adults better and more useful citizens

The scheme entailing an exhaustive programme of work which had been evolved out by the CAB in January, 1949 was later on discussed with the Education Ministers of all the states comprising the great Indian Republic in February, 1949 As a result of these deliberations, a full fledged programme consisting of twelve points was agreed upon

No time was lost in harnessing the scheme into action Work in different states was immediately taken in hand The Centre undertook to conduct experiments in social education and to convey the results arrived at to the states It also undertook to meet 50% of the expenditure incurred by the states on social education This gave a great fillip] to the movement Each state was going ahead with the programme making use of the means which it thought to be the best adopted to the conditions existing there.

The Planning Commission also decided to include Basic and Social education in the First Five Year Plan which has been completed since then Under the schemes approved by the same, a provision of 1 crore was initially made for the year 1952—53 and the Government agreed to make additional funds available, if the working of the schemes justified further financial assistance

It will not be beyond our point to mention that a scheme for social education had been introduced in 1951—52 and was making headway during 1952—53 Educational *melas* were held to arouse the interest of the people to give them education through audio visual aids and to prepare the ground for literary drive Janta College at Alipore for training selected villagers for local leadership had also been started

In 1953—54 a provision of Rs 198 75 000 was made in the budget for the implementation of the Education *Ministry s* scheme for basic and social education under the Five Year Plan In the sphere of Social Education several new projects were taken in hand

(a) Translation of Hindi pamphlets for neo literates into the regional languages

(b) Grants to states for the production of social education literature of their own

(c) Arrangement with Maktaba i Jamia Ltd for the preparation of 25 books on the subject of Social Education

(d) Production of folk literature in community project areas

(e) Preparation of three all important books *viz* History of India, History of the World and the Story of Life

The Second Five Year Plan regards social education as the key to economic and social advancement It has therefore, provided for the opening of literary and social education centres, the training of social education workers and organizers, the publication of popular literature, audio visual education, the establishment of Janta Colleges and the setting up of libraries and a Fundamental Education Centre

It is proposed to develope 10 leading rural institutes of higher studies The number of scholarships will be increased Steps will be taken for the advancement of Hindi and regional languages, and the study of the arts, archaeology and anthropology will be encouraged

Finally the Plan provides for more training for teachers and for raising their scales of pay The central Government will bear the extra load of expenditure up to 50 per cent in raising the scales of pay of primary teachers

Twelve-point programme of Social Education —

As already mentioned in the history of Social education, a twelve point programme of social education was approved at the meeting of CAB in January, 1949 The points forming the same are listed as under —

1 The village school will be a centre of instruction, welfare work, sports and recreation for the entire village

2. Separate time will be alloted to children, adolescents and grown ups

3 Certain days in the week will be exclusively set apart for children and women

4 A number of motor vans fitted with projectors and loud speakers are being secured to visit village schools Films and magic

lantern slides will be shown and records of talks played It is proposed that each school will be visited once a week

5 Schools will be provided with radio sets and arrangements will be made for broadcasting special programmes for school children, adolescents and grown up people in the light of the scheme of Social Education sketched above

6 Poular dramas will be organised in the schools and from time to time prizes will be given for best plays produced

7 There will be provision for teaching national and community songs

8. *Arrangement will be made for giving simple instruction in* some craft or industry suited to the locality

9 Lectures will be arranged in co-operation with the Ministry of Health, Agriculture and Labour to instruct villagers in simple laws of social hygiene, methods of agriculture and cottage industries, etc.

10 In co operation with the Ministry of Information and Broadcasting suitable films and slides will be shown from time to time Arrangements will be made for visits of public men to speak to the villagers on problems of national importance

11 Group-games and competitions will be held between the different schools and villagers

12 Periodic exhibitions, fairs and excursions will be organised

Progress in the Punjab during the period —In accordance with directive of the Central Government issued in 1948 the Punjab Government also drew up a scheme of its own for the propagation of Social Education which was now to work for the creation of social consciousness *and for bringing about economic betterment* Some of the salient features of Punjab scheme were —

(*i*) Engagement of whole time teachers or volunteers

(*ii*) Opening of Social Education centres at places where schools existed or rent free buildings were available

(*iii*) Provision for adequate training of social education teachers

(*iv*) Provision of proper equipment *i e* radio sets, charts, maps, magic lantern slides etc.

(*v*) Emphasis on quality rather than on quantity

(*vi*) Use of audio visual aids, especially the exhibition of educational films through mobile cinema vans.

The work was taken up in all earnestness on 1-1 50 when 131 Social Education centres were started Twenty six of the number were to serve as women centres In 1951, a year later, the number had to be cut down to 93 due to financial stringency Something in other directions was also undertaken Camps were held for the purpose of the traning of the personnel Two mobile cinema vans were also made available and the films lent by the Central Film Library were displayed through their agency

In 1953 the Punjab Government again pounced upon these useful institutions and closed them all down with one stroke of pen But due to a great hue and cry, that followed the same had to be revived, especially because the Government of India came to the rescue and formulated a scheme for relieving educational unemployment Under the said scheme Punjab was allotted 80 Social Education centres The number was subsequently raised to 120 The expenditure involved was to be shared in the ratio of

2 1 1 between the central government, the state government and the municipal committees where such centres were started Rohtak, Jullundur Ludhiana, and Amritsar were selected for intensive work in the domain and 14 Social Education centres are working in each town The total number of Social Education centres soon rose to 120, out of which 74 are for men and 46 for women. It was hoped that by the end of 1954—55 their number will go up to 220

For the training of supervisory staff a two week refresher course was held in September 1953 with very good results Proposals are afoot to start a Janta College for the training of suitable personnel were carried through It will be seen that the above scheme solely to the relates urban areas Social education work in the rural areas is being carriedon through the Community Projects and National Extension Service Schemes

Method and content of Social Education —

Method —In the famous words of UNESCO, "Illiteracy is a part of a tragic circle of under production, mal nutrition, and endemic disease" So if there is to be any progress anywhere, especially in India where, 93% of the adults are illiterate this circle must be broken through by an attack on all the fronts Removal of illiteracy, thus is and shall remain to be the first objective to be achieved at all costs

As already stated, it is the 'functional literacy which is to be aimed at. For the achievment of this objective the choice of an effective method which has stood the test well is of prime most importance. Being out to achieve the greatest amount of literacy in the shortest possible time, we stand in need of an open sesame or

do well to have a central library in each state The district libraries which will come into existence as a part of the scheme will render then an effective book circulating service At the other end will be the small village libraries which will be replenished from time to time by the district libraries It is indeed a gigantic scheme and the social workers and librarians will have to work hard and zealously to make it a success

(*iii*) *Cultural Programmes* —The Social Education worker is out to educate illiterate adult during the latter's leisure hours when he is generally recreating himself or is busy making purchases of his daily provisions He cannot thus be too willing to sacrifice his recreation for education This is what makes the Social Education worker's job doubly stiff If then the Social Education worker wants the adult to be attracted towards education, he must also provide him *with something interesting*

So with the object of stimulating the interest of adult and investing instruction with an atmosphere of a living reality and usefulness it is essential to make the maximum possible use of, besides the audo visual aids such as pictures illustrations, magic lanterns, cinema gramophone etc the other types of cultural programmes The same will include folk dances music and drama Lectures by men of outstanding merit and by political leaders of integrity may also go a long way in keeping up the interest unflagged Another most useful adjunct is the teacher He is rather the pivot of the whole scheme and its success entirely rests on his zeal and energy

Content of Social Education —Coming to the question of the curriculum for Social Education one has the example of China to guide him The conditions in the two countries are entirely identical, the same grinding poverty, the same cruel apathy, the same extensive illiteracy In China also the problem of adult education was not to enable the adult to continue the elementary education already received in a school or to check him from lapsing back into illiteracy It was rather how to enable him to make a fresh start to make up for want of any education in childhood The wonderful progress that the movement made in China under the Republican regime under Dr Sun Yet Sen in 1929 and after has thus a message for us in India

The curriculum of the adult schools in China will also be found to suit our needs over here. The course of studies in adult schools in China includes reading, the three principles of Dr Sun Yet Sen *i e* Nationalism, Democracy and Social Justice Arithmetic, Counting, Singing Drawing, elements of History, Geography and

Hygiene, and a vocational course in Agriculture or Commerce according to local conditions

Something of the sort will also have to be undertaken, as far as our scheme of studies for the adults is concerned Literacy, though it may not be the end of education, has been indubitably acknowledged as its most *valuable means* *Reading and writing* are, therefore, to form the first essentials of the content of adult education The ability to read opens up a good number of avenues, while the written words is an 'Open sesame to the inexhaustible treasures of knowledge which otherwise are sure to remain a close book to the adult

How can we also shut our eyes to the fact that literacy though entirely essential, is not enough by itself for the adult It is not even too engrossing an objective for him If we want his interest to be awakened and the usefulness of the scheme impressed upon him, we must associate it with his daily vocation A further training in the occupation, he follows, comes, thus, to be another essential

Another element of a successful course will be the imparting of some general knowledge of the rudiments of Civics, Hygiene, Economics, History and Geography Each has, no doubt, a part to play in arousing social consciousness of the adult and *in making him political minded*

The above with some modifications here and there to suit local conditions, will constitute the course in social *education* The findings of the Adult Education Committee appointed by C A B on the subject also point in the same direction It also lays down "For to the teaching of 3 R s must be added some elementary instruction related to the student s vocation in life as well as some general knowledge of the rudiments of Civics, Economics History, Geography and Hygiene '

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CHAPTER XIII

EXPERIMENTS IN EDUCATION

(1901—1956)

In the preceding pages we have discussed various theories evolved from time to time to guide the educators in the realisation of their dream aiming at full and harmonious development of the child and the man and have seen how the same have been put into practice and with what results We have also tried to discuss therein some of the outstanding problems which the Indian education is face to face with It may, therefore, be of interest to mention in some detail a few of the specific attempts made in recent times for the solution of the same

We have already had an occasion to see at close quarters one such noble and notable attempt by Gurudev Rabindra Nath Tagore towards the beginning of this century known as Shanti Niketan which was later on raised by him into a Universal Institute—Vishwa Bharti What is distinctive and original about Vishwa Bharti is the idea underlying its existence that it is to be a world institute aiming not only at the development of Indian cultures amidst natural setting away from the dust and din of city life but at bringing about the synthesis of world cultures and unification of mankind

GURUKUL

Origin —Another interesting attempt at finding an ideal way of education based on the ancient ideals is the Gurukul carried on at Kangri amidst salubrious climate and enchanting environments provided by the snow capped Himalayas

The Gurukul University was established by the Arya Pratinidhi Sabha, Punjab in 1902. Like Vishwabharti it had also a humble beginning It originated as an elementary school and has since then due mainly to the untiring efforts and unflagging zeal of its workers, been raised into a full fledged university From the very start, it has tried to develop by itself and has kept aloof from any outside influence, whether of the government or of the political bodies and has not thus hankered after government grants or recognition

Assignment for Revision and Further Study

1 Trace the development of Adult Education Movement in India What place in your opinion should be assigned to literacy in the movement ? (P U 1954 *Annual*)

2 Explain and discuss the importance of the various methods that have been made use of for the propagation of Adult Education Movement in the country Evaluate the results attain d so far

3 *What points will you keep in view while detailing the content* of Social Education in the country ? In what respects does the pre sent day curriculum of the same come up to your standard and what additions and subtractions will you like to see made therein ?

4 Name and describe some of the special adjuncts of teaching the adults and say how far are the same being made use of at present in the all out drive for Social Education

5 In what respects does the Social Education *differ from* Adult Education and what means should be adopted to achieve the new objectives it has in view ?

6 How far has the movement of Social Education been successful in the country ? What are the main causes that have hin dered its progress ?

(P U 1954 *Annual*)

7 How can Social Education help in cultivating in the adults the habits and attitudes necessary for effective democratic citizen ship ? (P U 1954 *Sept*)

8 *Social Education in* India *is* a challenge to statesmanship and yet it is sought to be solved by slogans Discuss this statement bringing out clearly the causes which have been responsible for the unsatisfactory results of some of the attempts that have been made in *this direction* (P U 1955 *Sept*)

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It was shifted some years after its origin to its present site at Kangri, a place near Hardwar where the holy Ganges gurgles forth out of its mountainous abode into the plains under the sunlit skies Its present abode is indeed a 'heaven on earth' being remote from the uneducational influences of the city life Its ideal surroundings and the enchanting atmosphere provided by the fresh nature, throbbing with life is a great educational asset

Aims and Objects —It tries to revive the ideals of education in ancient India The fundamental principles for which this great institution stands for, can, therefore be set as —

(*i*) Education should be imparted in residential institutions which will combine the home and school into one The school should rather be an enlarged family The word Gurukul means the home of the teacher Gurukul thus aims at providing the child with the sam atmosphere which prevails at home The child only *moves from the smaller family of the father to the bigger of the* teacher and he thus gets the best of the both, the home and the school

(*ii*) *Education must be free and every pupil should get free* board and lodging in the home ot the teacher This used to be also another outstanding trait of *education in ancient India The only* thing that the pupils were expected to do at the termination of their course of studies was the offering of a 'Guru Dakshina to their teacher But even here the amount was not stipulated.

(*iii*) There should be equality of treatment meted out to all the students There should thus be no distinction of caste or creed, birth or worth All students are thus required to live alike dress alike and spend their days alike

(*iv*) Character formation is another *chief characteristic* of the Gurukul system For achievement of this great importance is attached to the observation of 'Brahmcharaya' and the sublimation of the sex instinct The students are, therefore, not allowed to marry during the course of their stay at the institution and are encouraged to lead a life of celibacy and simplicity

(*v*) The Gurukul system of education also tries to inculcate in the students virtues of endurance, steadfastness and hardihood The very mode of life which prevails in the institution results in all these virtues being engendered in the mind of its alumni

Organisation and courses of study —The Gurukul University has a school attached to it It, therefore, takes in students between the ages of six and eight The object is to take in youngsters at an impressionable age. Only in exceptional cases the age limit for

admission is raised and even then it does not exceed ten The course of instruction extends over a period of fourteen years at the end of which an alumni becomes a 'Sanataka' or a graduate By undergoing a further course of study and research, he can secure a Doctorate or Vachaspati as the same is called

It is to be noted that the Gurukul system of education is meant both for the boys and the girls but for the present no facilities exist for co-education Rather a separate institution was founded at Dehradun for the girls and is working there since 1923

The curriculum for the primary course extending over four years includes Hindi, Sanskrit, Arithmetic, Geography, History, Drawing, Religion and Morality The method of instruction posseses no novelty but a good deal of emphasis is, all the same, laid on clay modelling mat weaving and spinning Even recourse is made to the modern technique of 'play way for an efficient imparting of instruction During the fifth year English and Science are also added on to the course of studies

At the termination of a course extending over ten years the students have to sit for an entrance examination known as the 'Adhikari which is equivalent to the Matriculation Examination of the Indian Universities

The successful candidates are thereafter entitled to join the university which provides for different courses of study in various colleges attached to it Some of these colleges are —

(i) Veda Maha Vidyalaya or the College of Divinity
(ii) Maha Vidyalaya or an Arts and Science College
(iii) Ayurved Maha Vidalaya or the Medical College

The first named college undertakes to impart instruction in the study of Vedas Indian Philosophy as incorporated in Darshans, and undertakes the comparative study of religions and ancient Vedic literature The Arts and the Science College takes up mostly the subjects that are dealt with in other such colleges in India In some of these subjects the students can also take up post graduate work

In the Ayurved Mahavidalaya, the students make a full and exhaustive study of the Ayurvedic system of medicine There is a well-equipped hospital attached to the college, which affords ample scope for practical work In addition to the ancient Indian sy tem, the students are also made to study the modern medical science, especially Allopathy in all its branches

Another feature of the scheme is that Hindi forms the medium

(i) It seeks to broaden the educational horizon of youth or enlargen their cultural heritage without rejecting no doubt, a l that is true and valuable in the culture of others

(ii) It aims at the building of a lofty character by providing adequately for the intellectual and emotional needs of the growing minds of the country s youth It leaves no stone unturned for affording constant opportunity for achieving self expression and self development through fostering initiative and responsibility

(iii) It tries to inculcate such transcendental virtues as self control, self respect, forbearance and service of humanity

Organisation —The Jamia is running a good number of institutions and through the same is rendering a lot of service for the educational and rural reconstruction of the country Some of its activities are —

(a) *A residential primary school* —It is run mainly on the Project Method Attached to it are a garden, a school bank and a co operative store Almost all the institutions are entirely managed by the tender youngsters themselves

(b) A *residential high school* —It is also run on modern lines and affords ample opportunities for the development of skill in arts and crafts

(c) A *residential University College* —It undertakes to provide higher education in the various Art and Science subjects as well as in Social Science Special provision exists for imparting higher type of instruction in modern Indian languages Facilities for *research in the same also exist there in abundance*, for attached to the institution there is a library for reference and study consisting of more than twenty thousand books

(d) *The Jamia Education centre* —It provides education for the adults and provides a suitable experimentation laboratory in Adult education

(e) *The Jamia Chemical Industries* —It is attached to the Science Laboratory and manufactures various chemicals and other toilet preparations for daily use

(f) *The Urdu Academy* —It is an other useful adjunct of the Jamia and has a large number of Urdu publications to its credit

(g) *The Jamia* —It is an Urdu monthly and is the magazine of the institution and is well known for its writings especially in the domain of social service

(h) *The Maktaba Jamia Ltd (Jamia Book Depot)* —It stocks and arranges for the sale of the publications of the institution

Finance —The Jamia has no permanent funds and according to the promoters of this noble under taking, "it may never have any beyond the courage and sacrifice of those who are conducting it and the appreciation and sympathy of the public" It has been in receipt of munificient aid from the Government of His Exalted Highness the Nizam of Hyderabad and the Government of Bhopal Delhi Municipality has also sanctioned an annual grant to this institution But far greater than these sources, is the source of income from a large number of its supporters who are known as *Hamdardan Jamia* Their number is about seven thousand and each one of them contributes a part of his earnings to the coffers of the Jamia for its maintenance

Present Position —Since the advent of Independence in 1947, Jamia Milia Islamia has attained a position of unprecedented importance especially in the sphere of Basic Education under the guidance of one of its talented promoters Dr Zakir Hussain, who, as we know, was the chairman of the First Committee formed by Gandhiji for the evolution of the Basic Education Scheme

The institution has also put in yoeman's work in the sphere of Adult and Social Education

It is at present maintaining a Teachers Training Institute in Basic course to which the scholars are sponsored by the Central Government in consultation with Governments of centrally adminis tered areas It provides two courses, one for Junior Basic, and the other for Senior Basic The institute admits 60 students in the Junior and 20 to the Senior In these courses 37 seats in all are reserved 28 for the Junior and 9 for the Senior course The other seats are intended for other state government nominees and private candidates

The institution is now in the good books of the Central Government which is paying it a munificient grant for running these training courses The amount received by the institution during 1952-53 amounted to Rs 51,000

Through another of its departments, Idara i Talim-o Tarakki, it has rendered valuable assistance to the Government of India in the publication of Social Education literature of a suitable type By the end of 1954, about 150 pamphlets had been published by it These same are sent to the state governments for free distribution amongst Social Education centres and other educational institutions A project sponsord by the Central Government for the publication of a popular encyclopaedia for neo literates has been

taken in hand

The report of the Central Ministry of Education for 1953–54 tells us that the Jamia has been entrusted with the task of producing children's literature of a good quality An arrangement has been entered into with Maktaba Jamia Ltd for the production of 25 books during the period of 1953 55 in the first instance

Central Institute of Education —This all India institution was started in December, 1947 It has arranged for courses of training for Senior teachers leading to B Ed and M Ed Facilities for higher research in education leading upto the Ph D degree are also provided for Five students were registered for Ph D in education during 1953-54 It offers six scholarships of Rs 100/- per month each for students taking up M Ed course and two scholarships of Rs 150/- each per month for Ph. D courses

The institute, though only of a recent origin has built up an enviable reputation as a Teachers Training Institute and the great good work it is doing in the field of education and educational research has evoked nothing but appreciation from all quarters

Attached to the Central Institute is the Child Guidance Centre which was brought into existence during 1952 53 A branch of the Centre has been started in The Delhi Public Library to facilitate its work The institute also arranges from time to time special conference to discuss specific educational problems One such conference to discuss all about the subject of educational and vocational guidance was held in March, 1953 under the presidentship of Dr. W L Barnette, a Full Bright visiting lecturer of the Institute which was attended by a large number of representatives from different states An idea of the Institute's importance can be framed, when it is given out that the Central Government provided Rs 2,78 000 for it in its budget for 1954 55

Central Bureau of Education —This institution has also had a long and chequered career It was first established during the year 1915 and placed under the charge of the Educational Commissioner who also was entrusted with executive duties and was required to keep record of meetings and to collect and correlate information on educational matters, Indian as well as foreign The Government of India through its agency issued a good number of circulars dealing with improvement of primary and vernacular education abolishment of fees in primary schools, the training of teachers and many other educational matters of this kind

The Bureau was thus satisfying a long felt need, when suddenly it was abolished in the interests of economy in the year 1923

Along with it the Central Advisory Board which had been only established in 1921 was also ended But the drawbacks of such an ill thought out economy came to be realized soon and according to the suggestions of the Hartog Committee, Central Advisory Board was revived in 1935 and the Bureau of Education also came into existence again two years later It was over hauled and strengthened in 1945

After the advent of Independence in 1947 the whole outlook on education came to be entirely changed India is now on the great march along the highway of progress in each and every field To achieve its goal in education it is necessary that the Central Ministry of Education, should be able to perform more effectively its role of stimulating co-ordinating and guiding the educational efforts of the country in all aspects The assistance that the Bureau of Education can render in that sphere was not lost sight of and with that end in view it was properly reorganised and rejuvenated It now constitutes a new division in the Central Ministry of Education with Shri K G Saiyidain the eminent educationist, at its head as Deputy Educational Adviser

Of the manifold activities that the Bureau undertakes and looks after, it may be of interest to give a brief description of a few —

(i) *Publications* —The Bureau is bringing out some periodic publications and the most important of the same is the Education Quarterly which started its career in the year 1947 1948 An assessment of its work can be made from the fact that the Bureau has so far published 52 pamphlets some statistical reports and a good number of monograms Names of only a few such as Universities in India, Teachers Training in India Syllabus for Basic schools Scientific Institutes and Societies, Higher Education in India may be only put down for example sake

Besides bringing out the publications of the Ministry of Education the Bureau distributes a large number of gift books received from the other countries The distribution work in connection with the Social Education pamphlets published by Jamia Milia, Delhi is also being done by the Bureau

(ii) *Information Service* —The Bureau has also organised an Information Service which attends in an efficient and quick way to the numerous enquiries on various educational matters pertaining to India and foreign countries

(iii) *Educational statistics* —Some new items of educational statistics e g health of school children educational budget libraries and others are taken up every year To improve the method of the collection of data, a short course in educational statistics is organised from time by time to the Bureau for the benefit of all taking part in this venture

(iv) *Audo visual aids section* —It originated as the Film Library

of the Bureau during 1947 48 but was later on changed during 1950 51 into an audo visual aids section It now no longer deals only with the preparation of films and film strips but also undertakes all other work in connection with the production of other visual aids as posters charts, maps, models and graphs

The work of preparation of films and their propagation is also being pushed ahead The Film Library has now a membership of 510 and the number of films loaned out to various institutions is also on the increase In the year 1949 50 it stood at 1542 but it rose to 3408 during 1950 51 During 1953 54 about 750 films and filmstrips were issued on an average every month The Scheme for the production of four educational films per year is also forging ahead The Bureau is also in touch with the private firms and is encouraging them to undertake this work.

From time to time the Bureau arranges courses in the methods of preparation of simple aids The second such course was held in co-operation with UNESCO in Mysore during 1953-54 which was attended by 22 candidates hailing from different states

(v) *Central Educational Library* —Besides providing a splendid collection of books of value on matters educational, it undertakes to prepare bibliographies and reference lists on educational subjects and supplies same to the various sections of the Education Ministry and Indian Missions abroad

It has also an Adult Library Section for class IV servants of the Central Secretariat It has quite recently added an uptodate children literature section

(vi) *Central Secretariat Library* —The value of the services rendered by this institution can be better grasped, when it is given out that about 10 000 books and periodicals were consulted by visitors in one year only It has also made arrangements with the Government of J S A for the mutual exchange of Government publications A Hindi section has recently been added in the Library and has been provided with a good number of Hindi books of outstanding worth.

(vii) *Indian National Commission for co-operation with UNESCO* —The main activities of the Commission in the field of education are —

(a) *Text book writing* —A separate Text Book Committee has been appointed which has undertaken the scrutiny of the existing text books for the Matric and Intermediate stage

(b) *Translation of Books* —The Commission worked out dur ng the 1950 51 a scheme for the translation of suitable foreign works covering four years and it has been following the same programme with success.

(c) *Bopularisation of UNSECO* —The same is undertaken through dissemination of the literature received from UNESCO far and wide.

(d) *Holding of seminars and symposiums* —The Commission is organising seminars from time to time and thus providing opportunity for thinkers and educators to meet together to discuss problems of common interest It has already organised a seminar of Arts Teachers and a symposium of thinkers and philosophers of the east

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Assignment for Revision and Further Study

1 Describe the educational ideals of the Gurukul system of education (P U 1924 Sept)

2 Trace the origin and development of the Gurukul at Kangri and say how it has tried to live up to the ideals of its founders

3 Describe in brief the system of education that is followed by the Public Schools in India Give your own opinion about the suitability or otherwise of the same in the new set up in the country

4 Give in detail the great good work that is being done by the Jamia Milia Islamia, especially in the domain of Social and Basic Education

5 Argue the case for the creation of a well-equipped Central Bureau of Education attached to the Central Ministry and say how does the present Bureau justify its existence ?

CHAPTER XIV

CONCLUSION

(Our Needs and Requirements)

In the preceding pages *we have* had an ample opportunity *of* tracing the *development* of education *in this ancient land* of ours since *its origin in the hoary past, when the* early Aryans were trying to settle themselves *in the Indo Gangetic* valley It had its beginnings, as the readers *must not have missed* to notice, in religion and it consisted *in the early* stages of the teaching *of hymns of the holy* Vedas and the art of making *sacrifices* or *offering* oblations *to the sacred* fire But by a *natural process of evolution* it soon attained to great heights and was *in the hey-day of glory somewhere in the 5th or 6th century B C.* Attracted by the world wide *fame of its teachers,* the foreign students came flocking *to India* to drink deep at these fountain heads of *knowledge and 'to become* renowned, as one of *these seekers after* truth and *knowledge,* I Tsing, has put it

But every rise has a fall So in conformity with this inexor *able law* of nature whose vigour none has been so far *able to defy* the education in India also fell on evil days *in medieval period*

We *have* also studied in some detail about the contribution, though not of any great appreciable size, made by the Mohammedan *rulers in* the field of education While *doing so, it must not* have escaped us that even in those days some of the characteristics of the ancient Indian education were not *only kept intact* but were also nurtured with great *zeal and warmth* The *great system* of *education* consisting of the indigenous *pathshalas* and *maktabs* devoid of any governmental *control* permeated with the religious atmos phere and sustained by the high morality of the teachers was conducive to the production of good results The extent of literacy which prevailed in the country during that period was, conse quently, fairly high

It was only by the beginning of the 19th century, when the

English had been fairly well put in the saddle, that the indigenous educational system in India which had taught through the ages the classical languages and the three R s which had been never shorn of its religious element, which had all along preserved its 'Individ ualistic trait and which had ever revered the teacher as temporal as well as the spiritual Guru had begun to break up For want of encouragement at the hands of the alien rulers and as a result of the competition with the Government patronized new school, it slowly and steadily shrivelled and pined to become extinct in the long run The old institutions which had served the Indians so creditably through the long chain of centuries and had stood the test of time so well were at last no more

The English as has been already given out, were in the beginning indifferent to the educational needs of the people Being mainly concerned with trade it was none of their responsibility to teach the people But for a little indulgence in the Proselytising activities they did nothing to further the educational cause Efforts were no doubt made by the Christian Missionaries and some enlightened Indians like Raja Ram Mohan Roy and Ishwer Chandar Vidyasagar to educate the people in the western knowledge It would be nothing wrong to say that the missionary efforts were never purely educational ones They always had an ulterior motive and all their attempts were a means to prospective Proselytisation Private efforts made by Raja Ram Mohan Rai and other well-meaning Indians of his time, were praise worthy, for they aimed at introducing a type of education which sought an inter blending of the western knowledge, science and culture and the benefits of the vernaculars

The East India Company entered the field of education, after it had become a political power and had gone to assume responsi bility for the education of its Indian subjects It was only after the Charter Act of 1813 had seen the light of the day It did so only on the side of the Orientalists Enlighted persons like Raja Ram Mohan Roy who believed, through and through, in the need for the rejuvenation of the emaciated Indian culture through its contact with the virile culture of the West could in no way appreciate the Government's exclusive encouragement of the Oriental learning It was in 1835 that Macaulay came upon the scene, took the tide at its flood and reversed the Government s educational policy It will be nothing but sheer truism to say that he did pull the tangle out of the mire and cleared the way for further educational progress in the country by defining the objectives of the British educational effort in the country once for all But unluckily the pendulum was swung to the other

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extreme Macaulay had encouraged English and nothing but the English education The cultivation of western knowledge through the medium of English had consequently, come to be the be all and end all of the British educational policy in India

The Government efforts in the domain of education, as contained in the Despatch of 1854 and the Commission Report of 1882, were based more or less on sound principles of education The chief defect lay, however, in the faulty and half hearted implementation of the recommendations made by these outstanding documents Not withstanding the loud professions made by the British Government off and on for encouraging the mass education of the people, it did practically nothing in that domain with the result that after a century or so of British rule their educational efforts had not been able to make more than 14% of the population literate A sad commentary indeed or the achievements of the great Imperialist power Pan Britannica, over whose dominions the sun never set !

It is hardly necessary to repeat that the Government had since the evolution of the Filtration Theory by Macaulay, been trying its level best to restrict the education to the elite and to impart the same with the definite objective of its being made to serve the Imperial interests But inspite of this all, the forces of regeneration and awakening came into the picture It is al o not very difficult to hit upon the causes leading to such forces coming into play In the first place, the educated class which had in the beginning been entirely loyal to their masters due no doubt, to the loaves and fishes of service came to be disappointed in the later stages, when it could not be absorbed in the Government service as a whole A good number of these Western educated men were disappointed and therefore they developed a frustrated mentality Secondly, most of the Indians now studying at the Universities, had ample chance to read beyond the prescribed books and courses and to come in contact with the political ideas that were surging the other hemisphere, especiallv the freedom struggles launched and won by other countries All this knowledge opened their eyes They could not then remain blind to the exploitation by the foreigners and to the state of abject degradation to which the Indian nation had been reduced to by their Imperial masters

An invaluable service seems also to have been rendered to these forces of regeneration and awakening by the activities of some of the socio religious bodies of reformers like Daya Nand Saraswati and Vivekananda They were the persons who made the people realise the grandeur of their ancient past, instilled in their hearts

a pride for the same and infused in them an irresistible desire to achieve the greatness that had been once theirs The Arya Samaj, the Singh Sabha, the Home Rule and the Congress Movements had all their part to play They sometimes even went to start educational institutions quite independent of the Government patronage with the definite object of arousing national consciousness in the minds of the young people who were to be the future makers of the Indian nation One can also in no way be oblivious to the great contribution made by the large number of national schools and colleges that sprang up in the wake of the Non Co-operation Movement of Mahatama Gandhi (1920 21) by the Deccan Education Society and the Bengal Education Movement (1905) Their aim was to develop the great Eastern and Indian cultures, the national language and the free citizenship They worked day in and day out in close co operation with the other political forces that had come to raise their head by that day as a result no doubt, of the education imparted through the English teaching institutions They all joined their forces and carried on a relentless struggle and succeeded in the long run in freeing India from the British bondage

The whole of this resume about the origin and development of education through all these periods, Hindu, Muslim and British, will be of no great value if it does not lend us a helping hand in solving the great problems which free India is face to face with at the moment One of the most outstanding of all these relates to the orientation of the existing system of education that had been built up by the Britishers

None can question the validity of the fact that the prevailing educational system has to be completely overhauled It had been largely moulded in the initial stages by the desire of the rulers of the time to secure an adequate number of persons who knew enough of the language of the former to assist them in the administration of the country The whole character, aims and objectives of the educational system called for a change to fit in with the new conditions created by freedom and to be in tune with the time that was ahead

To bring about the much needed reform, the educational system demanded, in the *first instance*, an immediate scrutiny It was thought proper that the system should be subjected to close inspection in order that changes might be introduced, modifications effected, adjustments made A right beginning in the direction was, therefore made in free India by entrusting the work of this enquiry to an eminent personality of international repute, that is our philosopher statesman Dr Sarvapalli Radha Krishnan Another educational luminary Dr Mudaliar was called upon to undertake a similar type of work in the field of Secondary education

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has gone beyond limits after partition and one is apt to come across single section classes in the Punjab with hundred students or more) poorly financed and ill equipped Their number is insufficient to meet the evergrowing demand and they are in no way in a position to devote that individual attention to their pupils which is so essential The one great feature, we can take over from the educational system of the past is its 'Individualistic trait Every student must be regarded not as a machine but a living entity with a personality and potentiality of his own and should be studied with care so that his latent genius may be discovered and developed This pre supposes ample facilities for individual treatment and attention of the children Unless and until we are in a position to devote the much needed 'individualistic attention, to speak of any other improvement will be only tantamount to crying for the moon

Again the teaching profession is both ill equipped and inadequate for any great qualitative improvement It is inadequately paid Some of its members find it difficult even to keep their soul and body together The problem cannot be solved by our politicians harping on the theme of imitating the respected teachers of the past or of giving up the lure of lust As long as the present standard of measuring everything with the yardstick of money holds the ground, the poor teacher is a surer sufferer unless something tangible is done for improvingt his lot

The worst feature of the deterioration visible all round is the lowering of the traditional respect that was bestowed upon the teacher For bringing about any improvement in the educational domain teacher must be set upon the high pedestal from which he has been pulled down, partly due to the new trends in this materialistic world of ours and partly by the teacher s lack of the high qualities of head and heart for which his counterpart in the ancient times was revered and even worshipped

Another glaring defect of the present set up, which has to be removed is that education does not possess any national character or individuality It should be realised that an educational system does not become 'national merely by its having been designated as such Inspite of our high sounding claims that we have succeeded in evolving a 'national' system of education the sad fact is that no great effort has even been made to evolve one The present curricula are a hotch potch of items taken from various countries and more especially from England and America It would be nearer truth to say that the Indian education system even now continues to be a copy and that too not a good one, of some British and American Institution

Their authoritative pronouncements, as regards the needs and requirement of education, will be ever looked upon as mile stones in the history of education in free India

This brings us to the needs and requirements and their actual implementation It is no good harping on the Constitution of India *having incorporated an important provision relating* to the bringing about of free and compulsory education within 10 years of its promulgation or on India having launched upon gigantic Five Year Plans It is, indeed, a matter for pleasure and privilege to know that India has compeleted the first Five Year Plan or that it has over reached most of the targets and has now entered upon the Second Five Year Plan which is to cost the country another 4800 crores of rupees What concerns us, the students of history of education most is the treatment that has been meted out to education which is aptly looked upon as the life blood of a nation But one is indeed shocked to see that education has received a step motherly treatment even at the hands of the National Government A petty amount of 151 2 crores during the first five years could not be sufficient even to touch the fringe of the problem With such inadequate funds, the results could not have been but disappointing The poor nature of the results is borne home to us when we see that the target of providing educational facilities for all the children of the country within ten years of the promulgation of the constitution cannot be achieved even at the end of the Second Five Year Plan To take the case of the Punjab as the Punjab Governor put it in his address to the Provincial Legislature in March 1956 the position regarding education will be that 40 to 45 percent of the children in the age group 6 11 and 25 percent in the age group 11 14 will be studying in schools The spectacle presented by the compulsory education is even less heartening

So the first and the foremost need of the hour, so far as education is concerned, is that more money must be diverted to education, *if some appreciable headway is to be made in the furtherance* of the same In the present situation, no doubt there is the vast hunger for education in the country This universal hunger is a healthy sign, for it indicates a vast awakening among our people *But it can neither wait to be satisfied nor can it be denied* For satisfying the same, funds are to be found some way or the other The earlier it is done, the better it will be.

Even a greater need for more funds is discernible, when we cast a glance at the standard of most of the educational institutions of the country or the quality of the education that is imparted through them Most of the institutions it can be said without the least fear of contradication, at all levels are over crowded (this over-crowding

has gone beyond limits after partition and one is apt to come across single section classes in the Punjab with hundred students or more) poorly financed and ill-equipped Their number is insufficient to meet the evergrowing demand and they are in no way in a position to devote that individual attention to their pupils which is so essential The one great feature, we can take over from the educational system of the past is its 'Individualistic trait Every student must be regarded not as a machine but a living entity with a personality and potentiality of his own and should be studied with care so that his latent genius may be discovered and developed This pre supposes ample facilities for individual treatment and attention of the children Unless and until we are in a position to devote the much needed 'individualistic attention, to speak of any other improvement will be only tantamount to crying for the moon

Again the teaching profession is both ill equipped and inadequ ate for any great qualitative improvement It is inadequately paid Some of its members find it difficult even to keep their soul and body together The problem cannot be solved by our politicians harping on the theme of imitating the respected teachers of the past or of giving up the lure of lust As long as the present standard of measuring everything with the yardstick of money holds the ground, the poor teacher is a surer sufferer unless something tangible is done for improvingt his lot

The worst feature of the deterioration visible all round is the lowering of the traditional respect that was bestowed upon the teacher For bringing about any improvement in the educational domain, teacher must be set upon the high pedestal from which he has been pulled down, partly due to the new trends in this materialistic world of ours and partly by the teacher s lack of the high qualities of head and heart for which his counterpart in the ancient times was revered and even worshipped

Another glaring defect of the present set up, which has to be removed is that education does not possess any national character or individuality It should be realised that an educational system does not become 'national merely by its having been designated as such Inspite of our high sounding claims that we have succeeded in evolving a 'national system of education, the sad fact is that no great effort has even been made to evolve one The present curricula are a hotch potch of items taken from various countries and more especially from England and America It would be nearer truth to say that the Indian education system even now continues to be a copy and that too not a good one of some British and American Institution

It is a patent fact that a student receiving education in a British institution unconsciously learns the British way of life and imbibes automatically a love for the British culture Even to a far greater extent is the same true of the students of the American schools and colleges But India has quite different a picture to present An Indian boy or girl taking his or her education in an Indian University does not imbibe Indian culture or tradition Rather the tragedy of the thing is that he knows more of the life and culture of Britain and America than his own His knowledge of his own country is insignificant and woefully inadequate as compared to that of the foreign lands and their people All this is to be changed if the system is to be worthy of being called a truly 'national system

We, it appears, are also preserving with great care another legacy of the British system of education in India It is the great value that is put on literary education with the result that it is the Faculty of Arts which counts most in our universities One is apt to agree with the remarks of the great Radha Krishanan Report that 'the Universities should never aim at starving the aesthetic sense and the soul' But the attention that has been given to the literary education during the whole of the last century or so is to be diverted to other more useful channles

The scheme of the diversification of studies and the instituting of the Multi purpose schools, as proposed by the Mudaliar Commission are indeed steps in the right direction But the thing that counts is how far are these recommendations going to be implemented by the various state governments The Punjab no doubt has proposed to change some schools into the multipurpose type in the Second Five Year Plan The same, perhaps, is the case with some of other states All this can be looked upon as mere tinkering with the problem The problem calls for a better nay a frantic effort for its much needed solution

But while advocating this utilitarain aspect of education, one need not be altogether carried away by the same Our study of the ancient education has convinced us that education in ancient India had at no time of her history any such utilitarain objective It never deflected from the high aim of the cultivation of all that was true, good and beautiful Education, if it is to be worthy of its name, cannot be divested of this precious element and be made to serve the end of making a man only an earning unit'

This naturally brings us to another problem of the present-day education, that is the problem of religion in education It can be stated, without the least fear of contradiction, that at no time of her history India imparted an education which was shorn of [a]l

religious element It was only the alien British who made that unhappy departure When India has now come into its own, when it is out to undo some of the wrongs perpetrated by the foreigners, it must raise the religion to the high pedestal it used to occupy before

In the ancient days of *Tapo bans* and *Ashrams* every university and educational institution was established away from the dust and din of life among trees, rivers lakes and the panorama of Nature One finds the same concept being followed in Greece where no place of temple or study or theatre was founded at a place which was not permeated with an atmosphere of beauty that only benevolent nature can bestow The same ideal inspired our poet educationist Tagore to bring into existence Shanti Niketan the abode of peace, at a place where nature in all its bounteous embellishments was to be the student s constant companion

It can in no way be denied that the village, the country and places of seclusion are character builders Their elevating influence can in no way be minimised The cities have on the other hand a positively distressing influence It was why perhaps the great revolutionary Rousseau had imbibed a positive dislike for the cities which he took to be 'as the graves of the human species

So if, following into the footsteps of the great Hindu educators of the past we remove all our schools and colleges to places of beauty where the students can live and study in direct communion with the nature the entire face of India would be changed This would also enable us to bring into vogue the ancient ideal of residential educational institutions which was so highly prized in those days and which continued to be followed even in the days of Muslim kings especially in case of institutes for higher learning Some may designate it as a Platonic ideal incapable of being translated into practice but they are sure to change their view, when they are told that the ancient universities of Nalanda and Vikramsila had thousands of pupils, all living together and learning

It is common place to say that education should imply the full development of the indvidual and that this full development can be achieved only through the life of the communtiy of which the individual forms a part That being so, the educators must proceed along two lines which, though distinct, are very closely correlated There should firstly be a close study of the individual to be educated, a process which has been assisted by methods that have been worked out by experimental psychologists and secondly, a philosophical investigation of the social implications of education A synthesis of these two lines of research will go a long way in helping us to determine what should be the aim or aims of education in a community such as ours, so that the greatest benefit may accrue alike to society as a whole and to the individuals who comprise it

It has also become almost a fashion in some quarters to talk disparagingly of 'educational theory But it must be cleared once for all that education cannot be occupied solely with means and never with ends The average teacher or the administrator is generally so much occupied with the usual routine that he has very little time to think whither he is going and whither he should go This is, then, the function of the educational theorist The educational theorists from the days of Plato have helped us to see our way The greatest of them all said 'I am come that they might have life, and that they might have it more adundantly

The new conception of education which India is out to adopt must, therefore, be informed of that kind of spirit In the absence of a spirit of that type our efforts, our legislation, codes memoranda curricula examinations, schemes and projects, may merely lead us into the wilderness But if we look upon education in terms of abundant life or enriched living our aim becomes clearer and an educational system drawn up and administrated in that light will be our chief and perhaps only real safeguard in an age which otherwise can offer us only the destruction of our civilization

India, it is indubitable, is on the threshold of a new era It is passing through a serious crisis Enormous problems loom large on the horizon Innumerable difficulties beset its path To steer the country through the thick sands of this crisis, to enable the nation to solve all these problems and overcome all these difficulties, it is essential to formulate as early as possible a system of national education on the lines set forth in brief as above, based no doubt, in the main, on the great ancient system of education in India